The Outlook

Volume 85 Saturday, January 12, 1907 Number 2

CONTENTS

THE WEEK

Secretary Taft's Letter 47
A Self-Evident Proposition 47
The People vs. the Swindlers 48
Dr. Hall in India 49
Sociology in Providence 50
Lady Burdett-Coutts 51
Two Noble Gifts 51
A French View 52
A Noiseless Bridge 53

EDITORIALS

A New Leader 53
Church and State 55
The Next Step 57
Railway Massacres 59
Through Man to God 60
The Spectator 62

CONTRIBUTED ARTICLES

Rome Against the Republic 65
By Charles Wagner
Is There No God? (Poem) 70
By Charlotte Chittenden
The Corporation and the People: Are We on the Right Track? 71
By the Hon. Peter S. Grosscup
India's Awakening: From an American Point of View 77
By H. G. Bissell
The New Sport of Real-Estating 83
By Bert Leston Taylor
The Beatitude of Progress 86
By Percy H. Epler

BOOKS AND AUTHORS

Georg Brandes: Some Characteristics 90
By Paul Harboe
Comment on Current Books 92
LETTERS TO THE OUTLOOK 97

THE OUTLOOK is a Weekly Newspaper and an Illustrated Monthly Magazine in one. It is published every Saturday—fifty-two issues a year. The fourth issue in each month is an Illustrated Magazine Number, containing about twice as many pages as the regular weekly issue, and many pictures.

PRICE.—The subscription price is Three Dollars a year, payable in advance. Ten cents a copy.

POSTAGE IS PREPAID by the publishers for all subscriptions in the United States, Hawaiian Islands, Philippine Islands, Guam, Porto Rico, Tutuila (Samoa), Shanghai, Canal Zone, Cuba, Canada, and Mexico. For all other countries in the Postal Union add $1.56 for postage.

CHANGE OF ADDRESS.—When a change of address is ordered, both the new and the old address must be given. The notice should be sent one week before the change is to take effect.

DISCONTINUANCES.—If a subscriber wishes his copy of The Outlook discontinued at the expiration of his subscription, notice to that effect should be sent. Otherwise it is assumed that a continuance of the subscription is desired.

HOW TO REMIT.—Remittances should be sent by Draft on New York, Express-Order, or Money-Order, payable to order of THE OUTLOOK COMPANY. Cash should be sent in Registered Letter.

LETTERS should be addressed:

THE OUTLOOK COMPANY
287 Fourth Avenue, New York

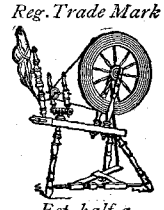
Chicago Office, 1436 Marquette Building

Copyright, 1907, by the Outlook Company. Entered as second-class matter in the New York Post-Office.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Annual Sale
Table Cloths and Napkins

Reg. Trade Mark



Est. half a century

This assortment of Table Linen is composed of goods selected wholly from our regular stock. The selection includes square, long, and oblong cloths in a large variety of very attractive designs. At the reduced prices quoted, and in view of the continued advance in linens, the values are exceptionally good.

Napkins (per dozen)

Breakfast size, at	2.00	2.25	2.50	2.75	2.85	3.00	4.00	7.50
Reduced from....	2.25	2.75	3.00	3.75	3.50	3.75	5.00	9.00

Dinner Size, at..	2.75	3.00	3.50	4.25	5.00	6.75	7.25	11.50	15.00
Reduced from....	3.00	3.50	4.25	5.00	6.50	8.00	9.00	15.00	20.00

Table Cloths

2x2 yards, at.....	2.25	2.50	3.00	3.50	4.00	5.25	7.00
Reduced from....	2.50	3.00	4.00	4.25	5.00	6.00	8.50
2½x2½ yards, at.	2.25	2.65	3.00	3. 5	4.00	5.00	5.75	6.75
Reduced from....	2.50	3.00	3.50	4.00	5.00	6.00	7.00	8.50

2x3 yards, at.....	2.75	3.00	3.50	4.00	5.00	5.50	6.50	7.50	10.00
Reduced from....	3.00	3.50	4.25	5.00	6.00	6.50	8.00	9.00	12.50
2½x2½ yards, at.	4.00	4.50	5.00	6.00	6.75	8.75	11.00	14.00
Reduced from....	4.50	5.00	6.50	7.00	8.00	10.00	13.50	18.50

In addition to the above we offer at this Sale Table Cloths in larger sizes at proportionate prices, as well as Embroidered Table Linens, Hemstitched Sheets and Pillow Cases, Towels and Toweling, Bedspreads, Quilts and Blankets, and French Lingerie.

Thirty-two page booklet illustrating the goods, including prices and details, furnished on request.

JAMES McCUTCHEON & CO., 14 W. 23d St.

A request for our free illustrated booklet "V" carries with it no obligation to open an account. All we ask is the opportunity of explaining clearly why your savings should earn 4%—the rate paid by all the savings banks in Cleveland for the past 65 years—and why your money will be absolutely safe if sent by mail to this institution—the oldest and largest of its kind in Ohio, with assets of over 42 MILLION DOLLARS.

The CITIZENS SAVINGS and Trust Co. CLEVELAND, O.

THE HOME OF
BANKING BY MAIL

CAPITAL AND SURPLUS
$6,000,000.00

Cut and mail this coupon TO-DAY

"V"

Send me your free booklet.

NAME

ADDRESS

STATE

The Farmers' Loan and Trust Company

Chartered 1822

Nos. 16, 18, 20 and 22 WILLIAM STREET
Branch Office, 475 FIFTH AVENUE
NEW YORK

CAPITAL, - - $1,000,000 00
UNDIVIDED PROFITS, 7,000,000 00

The Company is a legal depositary for moneys paid into Court, and is authorized to act as Executor, Administrator Trustee, Guardian, Receiver, and in all other Fiduciary capacities.

Acts as Trustee under Mortgages made by Railroad and other Corporations, and as Transfer Agent and Registrar of Stocks and Bonds.

Receives deposits upon Certificates of Deposit, or subject to check and allows interest on daily balances.

Manages Real Estate and lends money on bond and mortgage

Acts as Agent for the transaction of any approved financial business.

EDWIN S. MARSTON, President.
THOS. J. BARNETT, 2d Vice-President.
SAMUEL SLOAN, Jr., Secretary.
AUGUSTUS V. HEELY, Asst. Secy.
WILLIAM B. CARDOZO, Asst. Secy.
CORNELIUS R. AGNEW, Asst. Secy.

BOARD OF DIRECTORS:

Samuel Sloan,
William Waldorf Astor,
D. O. Mills,
Franklin D. Locke,
George F. Baker,
A. G. Agnew,
Charles A. Peabody,
Hugh D. Auchincloss,
James Stillman.
Henry A. C. Taylor,
D. H. King, Jr.,
Robert C. Boyd,
E. R. Holden,
William Rowland,
Edward R. Bacon,
Henry H. Rogers,
Edwin S. Marston,
Moses Taylor Pyne,
S. S. Palmer,
Cleveland H. Dodge,
John L. Riker,
Henry Hentz,
H. Van Rensselaer Kenned;
Archibald D. Russell,
P. A. Valentine.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Outlook

SATURDAY, JANUARY 12, 1907

❀

Secretary Taft's Letter

It may not be true that we are getting an absolutely new type of politicians, but a type radically different from the conventional is more in evidence than for many years past. The popular impression is that the man always seeks the office. There have been recently some striking illustrations of the office seeking the man, such as Mr. Roosevelt's nomination to the Vice-Presidency against his protest; Mr. Root's acceptance of his present position at great self-sacrifice, simply because it offered him an opportunity to render great service to his country; Mr. Hughes's reluctant acceptance of the nomination as Governor of the State of New York, forced upon him because he was the only person who could save the Republican party from defeat; the organization of a Third Term League to force a Presidental nomination on Mr. Roosevelt despite his pledge, though in this instance the League will find in that pledge and Mr. Roosevelt's persistent adherence to it an insuperable obstacle to their design. The most recent illustration of the office seeking the man is afforded by the letter of Secretary Taft published last week:

> For the purpose of relieving the burden imposed by recent publications upon some of my friends among the Washington newspaper correspondents of putting further inquiries to me, I wish to say that my ambition is not political; that I am not seeking the Presidential nomination; that I do not expect to be the Republican candidate, if for no other reason, because of what seem to me to be objections to my availability, which do not appear to lessen with the continued discharge of my own official duty; but that I am not foolish enough to say that, in the improbable event that the opportunity to run for the great office of President were to come to me, I should decline it, for this would not be true.

There are two veiled references here which we may venture to interpret. Mr. Taft's ambition, his friends have long known, is judicial, not political. He would rather be on the Supreme Court bench than in the White House. And he has thrice declined the desired judicial appointment solely because he will not voluntarily relinquish his present post until he has accomplished for the Filipino people what he set out to accomplish. As to his availability, his vigorous attack on the corrupt ring in Ohio may make his nomination difficult, but it would promote his election, since no virtue in public office appeals more to the American people than courage; his labor opinions would increase rather than diminish the labor vote for him, since workingmen want square treatment, not special favors; and while his public utterances in favor of tariff revision may concentrate against his nomination the politically influential representatives of favored interests, they would add to his popularity among the plain people. To-day Mr. Taft would be the strongest candidate the Republican party could put in nomination for the Presidency.

❀

A Self-Evident Proposition

There is one action which the United States Senate ought to take, and take promptly, from the motive of self-respect if from no other. It ought to demand the right to debate and vote upon the Philippine Tariff Bill. A bill reducing the present Philippine tariff now and abolishing it altogether two years hence passed the House by an overwhelming majority. In the Senate it was referred to the Committee on the Philippines, and that Committee has refused to report it either with approval or with disapproval, or with neither approval nor disapproval. In other words, that Committee has refused to allow the Senate to debate and vote upon the bill. There are two ways of defeating legisla-

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

tion in the Senate: one is to smother it in committee; the other is to talk it to death in the open sessions. This bill could not be talked to death; public sentiment in its favor is too strong. The Senate ought not to allow it to be smothered in committee. There are some arguments which can be adduced against the bill, though they appear to us both feeble and fallacious, and the fact that the opponents of the bill dread discussion indicates that this is their belief now. But there is no argument for the position that a bill which is urgently called for by those most familiar with the conditions in the Philippines, which is supported by the representative press in both parties, and which has passed the House by nearly a two-thirds majority, shall not even be discussed in the Senate. If the Committee does not act of its own motion, we hope that some Senator will ask the Senate to call the bill out from the Committee and let the country see who favor a free debate and who favor a policy of stifling debate on the question of doing justice to the wards of the Nation.

❀

The People vs. the Swindlers

There is a movement in Congress to deprive the Post-Office Department of its present summary power to prevent by administrative order the use of the mails by fraudulent concerns to obtain, by means of seductive advertisements, the money of a too credulous public. The unprincipled lobby organized in the interest of such concerns could probably accomplish nothing were it not innocently supported by doctrinaires who believe that the powers possessed by the Post-Office Department are inconsistent with American ideas of liberty. It is true that there is no evidence that these powers have ever been exercised unjustly, that any man has been deprived of any other liberty than the liberty to cheat his neighbor and use the post-office in the operation; and there is abundant evidence that hundreds of fraudulent designs have been defeated. But there are not wanting in America very high-minded men who believe that an ounce of theory is worth a pound of experience, and it is from such men that danger is to be apprehended. Under the present law, the Postmaster-General may upon adequate evidence issue an order refusing mail facilities to advertising matter of a fraudulent character. Under this law lottery schemes, guessing contests, turf-gambling enterprises, blind pools supposedly organized for speculating upon the stock market, sales of indecent literature and of medicines avowedly concocted for criminal purposes, have been broken up. The courts have held the law Constitutional; that is, they have held that the Government is not under a Constitutional obligation to carry any mail matter that may be offered, nor to wait until the courts, after tedious judicial proceedings, have passed upon the mail matter offered. The power of exclusion has been so cautiously exercised by the Post-Office Department that out of the 2,400 fraud orders issued an appeal to the courts has been taken in less than thirty cases. In all these appeals, with one exception in which no decision has yet been reached, the Department has been sustained. Under such circumstances it would be a great mistake to interfere with the present summary powers of the Department, lest in the future some innocent person should suffer injustice although no one has suffered injustice in the past. The opinion of the Postmaster-General on this subject is both cautious and conclusive:

> If a single case could be shown in which injustice or wrong had been suffered by any honest man or woman in consequence of the exercise of authority contained in sections 3,929 and 4,041 of the Revised Statutes as amended, there would be good reason for demanding that similar occurrences in the future be strongly guarded against by legislation, but I am satisfied there has been no such instance. In my opinion, any such legislation now would be unnecessary and premature.

This is also the opinion of The Outlook. Yet there is some peril of such unnecessary and premature legislation under the combined influence of the lobby and the doctrinaire. Some one of those organizations which, in the interest of the people, are watching legislation would do well to watch the bill now before Congress, and, if its passage is

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

seriously threatened, arouse public opinion to the peril and to the necessity of protesting against it. The object of legislation should be to protect the people against the swindlers, not to protect the swindlers against the protectors of the people.

❀

Dr. Hall in India

As Barrows lecturer of the University of Chicago, Dr. Charles Cuthbert Hall, of New York, four years ago gave a course of lectures in India which were most favorably received. He was reappointed, and is now giving another course of lectures in that country. The present is a most unpropitious time for an ordinary Christian lecturer to visit India. In fifty years there has not been such irritation and bias against the Government, and against most things from the West, as now. What this fact signifies in such a land is suggestively indicated by Mr. Bissell in his article published in this issue. The success of Japan in its war with Russia had powerfully quickened the desire of Indians to develop a more united and forceful national life. At this juncture Lord Curzon's Government forced a division of the Province of Bengal into two parts. This was bitterly resented by most Hindu Bengalis. Unfortunately, a spirit of opposition also to Christian missions and Christian thought, as well as to Western political authority and trade, was aroused. At such a time it is propitious that the Barrows lecturer is an American who had previously won the deep respect of India's leaders, and who is above all a most tactful Christian gentleman. An unprecedently cordial reception has been given to Dr. Hall and his message. The general subject of Dr. Hall's previous course was "Christian Thought Interpreted by Christian Experience." Under that general subject he attempted to show "that man as man, be he Oriental or Occidental, is bound to find in the essence of the Christian religion that which concerns him as a man and controls him as a man, through the reason, the conscience, and the affections." The general subject of the present course of lectures is "The Witness of the Oriental Consciousness to Jesus Christ," and is "the outcome of reflections awakened by the study of Indian personality in its psychological relation to the most profound and the most lofty elements of the Christian religion." It is manifestly impossible to give any adequate summary in a brief space of a discussion which in its very nature calls for an Oriental subtleness of interpretation. Dr. Hall naturally emphasized the mystical element in the Christian religion. It is the mystical as opposed to the materialistic that the Orient values, and it is this quality that Dr. Hall told his hearers could be found in the religion of Christ. The popularity of Dr. Hall in India has been very marked. He has succeeded in no small degree in bridging the gap between the Orient and the Occident; and he has done this, not by refinements of philosophic speculation, but by direct appeal to the idealism of the Orient. Moreover, he has succeeded in impressing his hearers by his plea that the East should accept, not the ecclesiasticism and the theology of the West, but Jesus himself, the Asiatic teacher, interpret him for itself as the expression of the heart of God, and dedicate to him and his kingdom its own splendid gifts.

❀

Dr. Hall's Reception

Thus far Dr. Hall's few critics have been mostly from the minority of missionaries, who think that he has conceded too much to the value of the higher Hinduism. But many missionaries feel that, like the Greek philosophy, the truths of Hinduism should be treated as a preparation for the Gospel. Not the least interesting fact in connection with the lectures is that the men who have been chairmen of the various meetings have been representative of various elements in India. Hindus and English alike have given evidence of their hospitality and of their sympathy with the project. Dr. Hall began lecturing in the northwest of India. In Simla he lectured to a great company of men connected with the Government; in Lahore he lectured in the great hall of the Punjab University, the largest hall in India. Among the chairmen was a

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Hindu judge of the High Court, an English judge of the High Court, the Governor of the Punjab, a distinguished Mohammedan of an ancient family, a native Christian Prince, and an eminent English banker. After Lahore he visited Lucknow, Allahabad, and Benares, and was cordially received. Till he came to Calcutta, which is now the boiling pot of unrest, it was uncertain whether the intense opposition to everything Western which pervades that city would interfere with the cordiality of his reception there or not. But he was welcomed as a brother by all the strong leaders of Bengal. His lectures were thronged, and were attended by many eminent Indians. With many of these he had constant personal intercourse. Calcutta is said to have more colleges and college students than New York City. In these colleges Dr. Hall received a cordial welcome. At the Metropolitan College, which is considered the most bitter against Government and missionaries, he was given a notable hearing. From Calcutta he went to Madras, and there also was received with the same enthusiasm. Even out-of-doors, under the stars, an immense audience in the Triplicane section of Madras listened with great respect to his persuasive message.

❀

Sociology in Providence

The hundreds of men and women who streamed through the campus at Brown during the holiday recess, while the college boys were away, represented the six different societies which met at that time in annual session—the Historic, the Economic, the Political Science, and the New England History Teachers' Associations, and the Bibliographical and Sociological Societies. Each of these had many representatives present, from all parts of the country. The Sociological Society was the youngest of them all, having been organized last year in Baltimore, but it had the optimism and the courage of youth, not to say its readiness to grasp everything that came to hand, for some of the speakers prophesied that the day would come when economics, philosophy, theology, and many other ologies would be absorbed by sociology. With the generally accepted notion that theoretic sociology is the scientific side, and that philanthropy, or the effort to improve human conditions, is the applied science which rests on sociology, time was given to both. Social consciousness, social Darwinism, and the best way of teaching sociology were among the topics treated by the university men and women who took part in the discussion. Many subjects for investigation were presented, together with the results of some already undertaken, such as the birth-rate in this country. Those most strenuous for treating sociology as a purely scientific subject had to acknowledge that social betterment is not only united with it in the mind of the general public, but that the two must go together. Yet the amelioration of bad conditions will be more speedily accomplished if investigations as to the cause of the evils from which social groups are suffering are carried out in a scientific way. All social modes of activity must be studied, all the conditions and processes of the social relation. What men *do* must be learned as well as what men *are*. It was intimated by some of the speakers that the results of these studies and investigations would make a dreary picture of the many waifs and strays, degenerates and decadents, preserved through modern civilized measures, who under the more strenuous methods of olden times would have dropped like dead twigs from the human banyan; there was even one who held that possibly our present educational schemes hasten the evil days upon which we are about to fall; that the fact that there are as yet few grandchildren of college women argues ill for the higher education of girls; and that the decay of civilization will follow still faster when the tide of life and blood, of brains and brawn, with which the maws of the cities have been heretofore fed from rural districts shall fail because dried up at the source. It was refreshing after this dark foreshadowing to hear Dr. Lester Ward's bold declaration. He, too, was willing to acknowledge that the increase of population is inversely proportional to human intelligence, that there was a survival of the unfit through the inter-

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ference of charitable work, and that the population must be always recruited from the great social masses below; but, said he, "we must do something to reach those masses. It is a great ultimate truth that of those 'groveling masses,' as they are called—the great proletariat, the working classes, the mountain folk, and all the rest—ninety per cent., viewed from the standpoint of their intellectual capacity, of their ability to be men and women, are our equals." Mr. Carl Kelsey, of the University of Pennsylvania, a strong advocate of a thoroughly scientific sociology, followed in the same brave strain, showing that mental capacity cannot be judged by social rank, and that the greatest genius may spring from the bottom of the social group; that the strong man or race is not supplanted by the weaker; that a well-planted people here need not fear races of less strength; that our ideals of education must be so changed that we can recognize that we may get culture from a sawbuck if we have but the right teacher, and that every man, rich or poor, high or low, must have an opportunity for self-expression.

❀

Lady Burdett-Coutts

Lady Burdett-Coutts, who died in London last week, was probably the best-known Englishwoman of the day outside the ranks of the writers. For many years her name has been a synonym for great wealth administered for the most generous ends, and, as a rule, in the most practical ways. Her association with the banking house which was regarded as second only in importance and resources to the Bank of England made her, on the death of her mother, one of the richest women in the world. No sooner had the vast fortune come into her possession than she made a careful study of many of the most successful charities of the day, which resulted not only in making her a generous patroness of some of them, but in suggesting a large number of original projects to her fertile mind. These projects she worked out along her own lines with uncommon sagacity and energy. She was devoted to the Church of England, and one form of her activities was the building of churches and schools in poor districts in various parts of the country. The Church of St. Stephen's, at Westminster, with its schools and rectory, was one of the fruits of her generosity. The three colonial bishoprics of Adelaide, Cape Town, and British Columbia were endowed by her. She was profoundly sympathetic with unfortunate women, and her contributions toward helping fallen members of her own sex were conspicuously large. She established a sewing-school and a home in the slums of London, which became a most efficient means in rescuing young girls from the streets of that city. The English weavers, Scotch farmers, unfortunate Irish fishing people, who are sometimes the victims of severe winters, found in her a constant and ready helper, as did hundreds of destitute boys whom she put into the British navy. She built model tenements in London, endowed a model farm, and assisted many unfortunate people to emigrate. Her good deeds were, in fact, so many that she must herself have forgotten most of them. Twenty-five years ago she married William Lehman Ashmead Bartlett, a Philadelphian by birth, who had long been associated with her in her charitable work. Her husband adopted the surname of Burdett-Coutts, and has represented the District of Westminster in the House of Commons for more than twenty years. Lady Burdett-Coutts had attained great age as well as great honors, for she was ninety-two at the time of her death. Many forms of recognition had come to her from different parts of the world. So long ago as 1871 Queen Victoria made her a baroness, and the following year the freedom of the city of London was presented to her. In an age when the making of colossal fortunes has been the chief concern, it was the special distinction of this woman that she distributed a vast fortune for the benefit of her kind.

❀

Two Noble Gifts

Two citizens of New York gave striking illustrations last week of the uses of wealth for the common good. Mr. William P. Letchworth has given to New

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

York his great estate of one thousand acres lying on both sides of the cañon of the Upper Genesee River for a distance of three miles north of Portage Bridge, and embracing the three Portage Falls. The American Scenic and Historic Preservation Society is to be the custodian of the property. Mr. Letchworth has been a lifelong servant of the State. Thirty years ago, when the Seneca Indians adopted him into their nation, they named him, with rare discernment, Hai-Wa-Ye-Is-Tah, "The Man Who Always Does the Right Thing." For twenty-five years a Commissioner of the State Board of Charities, Mr. Letchworth not only gave his time, talent, and strength to the State, but also paid his own incidental expenses. His work for the care of the insane and epileptics, the hospitality with which his estate has been thrown open to poor children, the creation of the museum of valuable Indian specimens, his intelligent and enthusiastic work for the development and preservation of scenic beauty, are crowned by this noble gift to the people of New York.——Evidently there is no cause which interests Mr. Carnegie more deeply or vitally than the propagation of peace, nor has he rendered a greater service to humanity than in the zeal, intelligence, and liberality with which he has striven by voice, by pen, and by the use of his wealth to forward this great cause. The Temple of Peace at The Hague will be not only a beautiful building, but a challenge in all times of international differences and controversy to try every means of conciliation and adjudication before resorting to war. What he has done on the continent of Europe Mr. Carnegie now proposes to do in the Western world by a gift of $750,000 for the erection in Washington of a building for the Bureau of American Republics, which he believes will become a practical instrument for the unification of the Pan-American States. He would build an American Temple of Peace. The Government has already appropriated two hundred thousand dollars for the purchase of a site; the South American republics have subscribed fifty thousand dollars as their quota. Mr. Carnegie's gift will make it possible worthily and permanently to house a bureau which may prove the beginning of a permanent international brotherhood of peace in the Western world.

❀

A French View What is called "the smart set" has very much the same characteristics the world over, and usually develops itself in any city large enough to put sufficient money in the hands of people who are not accustomed to its use and to collect other people, long accustomed to money and social opportunities, who respect neither their privileges nor themselves. The people described in "The House of Mirth" are described by Balzac and Daudet in Paris and by every novelist who has dealt with the various phases of society in the great cities. Their characteristics are the same everywhere: lack of real interests in life, absence of the sense of dignity, the temptation to be what is called "fast" and to play about the edge of dangerous experiences for the sake of excitement, with a touch of vulgarity. Fast society in New York, like that in Boston, Chicago, Denver, San Francisco, London, Paris, and Berlin, shows these same characteristics. It is interesting, however, to get the sidelight which a foreign observer sometimes throws on the fast society of a locality. Madame Blanc, who is one of the best informed and most intelligent women in Europe, has been expressing her opinion of Mrs. Wharton's story and of the people whom she describes. It is not a pretty picture as Madame Blanc sees it. "Men are capable of coveting other men's wives, but for that they must be under the excitement of cocktails or whisky; the women will be coquettish and easy on occasion, but when they compromise themselves it is only in order to pay the bills of their dressmakers if the natural banker, the husband, proves insufficient for the occasion." The fast woman in society in France compromises herself because she falls under the spell of passion; the fast woman in society in New York, on the other hand, compromises herself to pay for her bonnets and gowns. In this comparison the French fast woman has much the ad-

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

vantage of the American fast woman. They are both essentially vulgar, judged from the strictly social point of view. The men and women of the fast set always force the note. They overeat, overdrink, overdress, and overact their parts. They are to people in really civilized society what sensational journalism is to high-class newspaper work. They represent the "yellow" in morals, dress, manners, and style of life. It is a mistake to treat them too seriously. Irony, ridicule, and sarcasm are the only weapons that touch them. It is the stupidity of fast society that most impresses itself on other people; the inanity of its interests and pleasures, its lack of invention, its general bad taste.

❀

A Noiseless Bridge

The new steel bridge recently in course of construction over the Sangamon River, near Springfield, Illinois, on the Chicago and Alton Railway, may be studied to advantage in various lines of work in our cities, if reports in regard to one of its qualities are true. It is said to be practically noiseless, the vibrations of the ironwork which cause the sound being practically eliminated. This has been accomplished, according to the Chicago Tribune, by laying upon a bed of steel eight inches of ballast, upon which the ties are placed, instead of directly upon the ironwork, which is the usual method of construction, with the result of reducing the noise of crossing the bridge to a negligible element. This experiment, if successful, ought to mark a revolution in a great many different lines of locomotion. If the method could be applied on a bridge, it could also be applied on the elevated railways, the noise of which, in certain sections of the city, is almost unbearable, and on summer nights must be an element of torture to a great many thousand people. Its importance where railway tracks are carried on elevated structures through the cities is also evident; and it opens the way to the consideration of the elimination of noise as a practical and attainable result. It will be a great blessing when inventive genius is applied specifically to the reduction of noises; for it will remove one of the most irritating and depressing of the many discomforts that diminish the joy and healthfulness of modern life.

❀

A New Leader

Seldom has a gubernatorial or even Presidential message been so freighted with promise to American democracy as that which was sent last week to the Legislature of New York. By it Governor Hughes has made it clear that he is to be one of the leaders in that democratic movement of which Mr. Roosevelt is conspicuously the chief.

Governor Hughes's recommendations may be grouped under three general heads, which may be named, respectively, elections, corporations, and social welfare.

Concerning elections, his recommendations are in favor of measures which he believes will make the machinery of government a more sensitive instrument of popular rule. They are, briefly, that the courts be empowered, not only to authorize quo warranto proceedings to test title to office (a power now in the hands of the Attorney-General), but also in its discretion to order a recount; that the present form of ballot, with party columns, be abolished, and a better form of ballot (which he describes) be substituted for it; that the courts be empowered to review the action of State party conventions, and in their discretion correct such action, so as to prevent corrupt minorities from controlling the party organizations; that the present law be amended so that any general committee of a party may make a trial of direct nominations instead of nominations by convention.

Concerning corporations, his recommendations are practically confined to the regulation of public service companies, and are in favor of measures which will more effectively bring them under public control. They are, briefly, that the present Board of Railroad Commissioners, which is inadequate, and the Commission of Gas and Electricity, with broad powers over gas and electric light and power companies, be abolished; that in their place a new Commission be consti-

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

tuted to regulate and supervise the corporations now subject to the present Commissions; that the Board of Rapid Transit Commissioners, which supervises the New York City subways, be also abolished, and that in its place a new Commission, similar to the one he recommends for the State generally, be created, to have charge of gas, electric, and transportation companies within the city and immediate vicinity; that both Commissions be State Commissions, but that the acts of the latter be subject to the approval of the chief municipal body—the Board of Estimate and Apportionment.

Concerning social welfare, his recommendations are for a larger field of State supervision and assistance: agricultural labor, good roads, the labor department, child labor, pure food, etc., all receive attention.

Although there is in this Message no trace of political philosophizing, yet out of it one can readily frame an intelligible political philosophy. It might be framed thus: The machinery of government should be so constructed that the people may be able to understand public issues without being confused by the introduction of minor and irrelevant personal or party questions; that they may be able themselves to choose the men they wish to have as their representatives; that they may be able to record their decisions securely without fear of having their action nullified; and that they may be able to see their will incorporated into law. The government, made thus responsive to the people, should be sovereign over all its creatures; should exercise efficiently its mastery over all corporations and institutions, no matter how rich and powerful, not destroying them, but rather requiring them to serve the whole people. The government, so constructed and empowered, should be free not merely to act as policeman, but to promote industry, economic freedom, and happiness, and in fact to do anything which the people jointly can do better than any private concern. This view of government is not shared by the individualist who wishes to reduce government to a minimum, to rely upon the common law for justice and upon "natural laws," whatever they may be, for economic welfare. It is not shared by the Socialist, who would reconstruct society so that it might direct practically all human activities. It is shared, however, by a seemingly increasing number of Americans. It bears no party name or factional title, except that it has sometimes been called Roosevelt Republicanism; it has been assailed in vain on the one side by Mr. Parker and on the other by Mr. Bryan; during the recent years when it has prevailed it has been stamping a new character upon American democracy. We do not say it has been consciously adopted by Mr. Hughes; but it is the view which his recommendations have materially confirmed and strengthened. In the development of public opinion Mr. Hughes has thus, will he, nill he, made himself a leader.

Mr. Hughes has done more; he has become a leader, not merely of public opinion, but also in practical statesmanship. As we have said, there is no philosophizing in his Message; neither is there exhortation. Mr. Roosevelt has, with great effectiveness, used the Message as a sermon; Mr. Hughes, on the other hand, has made of his Message almost a schedule of desirable legislation. He even goes so far as to recommend a law for a recount of the votes of the last Mayoralty election in New York City, and thus exhibits the shrewdness of the honest man, which always makes the wisdom of the small politician seem as foolishness. Whether this and other particular measures which he recommends are advisable is another matter; the point is that he recognizes definite needs and urges the enactment of definite laws. Instead of recommending a general reform of the ballot, he distinctly advocates the adoption of that form of ballot "in which the names of the candidates for the respective offices appear but once grouped under the names of the offices." Instead of recommending vaguely governmental regulation of public service corporations, he urges the abolition of present boards of commissioners, and advocates the creation of other boards of a definitely described character. Instead of recommending undefined labor laws, he specifies how he

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

would have the Legislature improve the Department of Labor and restrict the employment of children. He has not made a contribution to the abstract discussion of public questions; he has rather told the people and their legislators what he believes they are now called upon to achieve.

When he was elected, Mr. Hughes was known as a wholesome hater of iniquities, a keen inquisitor of shams and frauds, a friend of justice even when it was unpopular, a man high in integrity, sharp of wit, and capable of an incredible amount of work. Although he was known to be a Republican of the Roosevelt school, he had never held public office and had had no political experience. Most of his supporters, we believe, were satisfied to have elected an honest, aggressive, able man as Governor, and did not expect him to be a leader in a democratic movement. During his campaign he gave on the stump little evidence that he could or would be such a leader. He was busily engaged in another task—that of discrediting a political quack. How effectively he did his work the election figures have dramatically told. Now, confronting the task of directing the policies of a State, he has taken it up, not as the almost academic investigator, not as the merciless debater with an unscrupulous adversary, but as the constructive statesman. The people of New York State now know, what a few foresaw, that the man in the Governor's chair is to be a leader of the forces of real democracy.

❀

Church and State

It is not a mere coincidence that the English people are making a determined attempt to free national education from ecclesiastical control; that the Emperor of Germany has dissolved the Reichstag in order to put an end to the dictation of the Clerical party in the Reichstag; that the Spanish Government has inaugurated a policy which can end only in the separation of Church and State in that country; and that the French people, with singular unanimity, have registered their determination that the union between the State and the churches of all kinds shall cease and that education throughout France, so far as it is possible, shall be secular. These are different phases of a movement which began with the Reformation, and which will not end until Church and State are everywhere entirely dissociated. This movement may mean, in the intention of some of its supporters, and in the apprehension of many of its opposers, the final separation of religion and government; it means, in the judgment of The Outlook, the drawing of a hard and fast line between politics and ecclesiasticism. It means ultimately the freedom of the Church; for the attempt of the Church, in various countries under various names, to exercise direct political control has done more to put the Church into chains, hamper its growth, check its influence, and dry up its power at the source than any other single condition which Christianity has faced since it began its westward march. This movement, though it may have an anti-religious appearance, is a manifestation of the deeper and broader religious spirit of modern times, and will result in a victory for religion rather than for secularism. The Church as an organization, in this country as in so many others, has lingered behind the Church as spiritually conceived by those of its members who in every generation are leading the way to a larger and nobler thought of the Incarnation and of the kingdom of God among men.

It is because of this spiritual conception of religion as opposed to a purely ecclesiastical conception that the majority of Englishmen of many faiths and creeds are determined that in English schools the dogma of no special Church shall be taught. It is not only the Nonconformist who is in revolt against the authority of the Established Church in English schools; it is also a large body of English Churchmen. When John Bright, years ago, took a distinguished American Bishop of the Episcopal Church into the House of Lords and semi-humorously shook his fist at the bench of Bishops, the American Bishop said to him, "I agree with you. They ought not to be there; their

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

influence ought to be exerted in other ways." For this reason, and because the Established Church is becoming more and more penetrated with a sense of the impossibility of keeping the Church in organic relation with the Government, disestablishment, though it may be long deferred, will ultimately come. And it will be welcomed alike by the sacramentarian who revolts, as did the leaders of the Oxford Movement, from the control of the Church of God by any group of statesmen, however eminent; by evangelical Churchmen to whom the Church is above all an organized religious experience, and by the Broad Churchmen to whom the Church is a divine influence penetrating society from all sides through spiritual channels. When the Church of England is detached from the Government of England, it will become for the first time a free Church, and after a brief period of readjustment it will secure a spiritual authority which it has not possessed since the Reformation.

In Germany an electoral campaign is now in progress which turns, not upon the question of the policy of the Government in southwestern Africa, but on the great influence which the Clerical party has secured in the National Legislature. There is a very widespread protest against the policy in West and Southwest Africa, which has enormously increased the cost of the conduct of war during the last year. The Clericals in the Reichstag, who have hitherto been supporters of the Government, joined with the Socialists and defeated the appropriation for which the Emperor asked. The Emperor, who, in spite of some obvious mistakes, is an adroit politician as well as a statesman, has pushed aside this issue, and the campaign turns on the antagonism on the question of clerical rule. The fact that the Clericals have been willing to cast in their lot with the Socialists, whom they regard with abhorrence and terror, is looked upon as an indication of their willingness to work with any party and use any means to secure their own ends. It is not, the Government urges, a political party which it is fighting, but a group of sectarians representing less than one-third of the people of the Empire, attempting to dictate its internal and external policy. The phrase, "The political tyranny of the Ultramontanes has become intolerable," used by one of the National Liberal leaders lately, expresses what appears to be the sentiment of the German nation as a whole. What is called the "Rouge et Noir" combination—the union of the black and the red—has brought the nation face to face with a situation with which Bismarck was supposed to have dealt finally.

Spain has long been one of the centers of the Ultramontane element in the Roman Catholic Church; a country in which there have been, as in every country, very noble examples of Christian effort and courage among the clergy, but in which there have been developed some of the most reactionary types of thought and policy within the Roman Catholic Church. The fact that the reactionary type has had, on the whole, the predominant influence explains the sharpness of the reaction which has brought into being in Spain, as in Italy, a group of the most radical Socialists and the most uncompromising Anarchists. Here, as in England, the educational question has come to the front, and the pressing necessity of enlarging the work and improving the quality of the public schools is generally felt. Between five and six thousand monks are engaged in the work of teaching Spanish children; and the fact that there are in that country between three and four thousand monastic foundations has put into the hands of the Liberals a very strong argument, if not a positive grievance; for the population of Spain is only about nineteen millions. The present Ministry, under the leadership of the Prime Minister, Dominguez, has adopted the policy of extending the action of the law passed in 1902, which provided for the civil control of religious associations in the general direction taken by the recently adopted French law; the recognition of civil marriage as legal, whether accompanied by a religious ceremony or not, and the extension of municipal control over cemeteries. These are the preliminary steps in a movement for the separation of Church and State in Spain; a measure which, in

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the judgment of many of the best men of all parties, will be even more beneficial to the Church than to the State.

The Outlook has given large space to the situation in France, because everything which the French do on a large scale is done dramatically, because of the intrinsic significance and importance to the country of the contest between the French Government and the Vatican, and because the general significance of what is happening in France is part of the larger movement that has embraced all western Europe, with the exception of Austria-Hungary. The account of recent happenings in Paris, prepared for The Outlook by M. Charles Wagner, which appears in another place, is significant as coming from the hand of a man who, although not a Catholic, is one of the most ardently and effectively religious men in the France of to-day. There, as in England and Spain, the immediate occasion of the struggle has been the endeavor to take education out of the hands of ecclesiastics and nationalize it. Beneath all subsidiary issues, and below all the confusion and irritability incident upon so vast a struggle, the French people, with extraordinary unanimity, annulled the Concordat with the Roman Catholic Church and have detached the State from association with all religious bodies. It is not the Roman Catholic Church as a Church that France, Germany, and Spain oppose; it is not the Pope as the spiritual head of a church: it is rather the Vatican, which stands for a political policy and for what remains of the old union of Church and State throughout Europe. Nearly all the great mistakes of the Roman Catholic Church, its defects and disasters, have been due to its attempt to combine the functions of a spiritual society with those of a political organization. When the process which has been going on since before the Reformation is accomplished, and the Roman Catholic Church ceases to be identified with political organizations and to take part in party politics, it will enter upon a stage of influence and power which are likely to surpass anything that it has attained in those periods when its power was almost unassailable. Those who recognize, as The Outlook does, its immense service to religion and to civilization, and who recognize also the great part which it plays and is to play in the religious and moral life of the modern world, will welcome even revolution, if through revolution the religious energy and power of the Catholic Church can be liberated to do purely religious work. The French people have acted not only for the State but for the Church in annulling the Concordat, in nationalizing education, in putting Church property under the laws of the State as it is in this country. They will make a great mistake if they attempt in any way to control or direct the form and manner of worship. Painful as the experience is for the Catholic Church with its traditions and the reverence with which it regards its places of worship and its religious houses, The Outlook believes, as a vast number of Catholics believe, that any movement which will take the Church finally out of political life, and conserve all its energies for its work, will bring untold blessings to it and to the world.

❀

The Next Step

Several years ago, on a pleasant morning, a number of Americans were seated in a compartment in a train approaching the quaint old town of Nuremberg. Two of them were girls recently graduated from college and in the earlier stages of intense, eager American anxiety for knowledge. There happened to be a young Austrian in the same compartment; when the train drew up at the station of a beautiful little village, suggestive of those walks through the woods which are one of the great resources of Germany, another train came down on the opposite side of the platform and poured out a crowd of people from Nuremberg. One of the American girls, on the *qui vive* every minute to observe and understand, turned to the young Austrian and said, "What goes on here?" He answered quietly, "Nature."

Both the question and the answer were significant, the one of the prevalent American feeling that general interest is

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

inexplicable from any other standpoint except that of some kind of action; the other, of the trained capacity of the German quietly to receive and deeply enjoy all forms of life and art within his reach. In Germany, as in many other parts of Europe, recreation, diversion, and pleasure are within the means of the poorest people at almost no expense of time, exertion, or money. Lovely views are made accessible at strategic points for observation; food and drink are to be had at the most moderate cost; the art of enjoyment is fostered and developed, and every arrangement is made to bring beauty and rest to the very doors of the humblest. Few things impress an American who gets out of the beaten highways of travel abroad more deeply than the capacity of people of all classes for simple pleasure; the obvious delight they find in the most inexpensive and humble amusements, their power of relaxation, of surrendering themselves without effort to the quiet, the beauty, and the repose of a stretch of trees or a bit of meadow. At certain hours on a summer day the roads in the Bois de Boulogne are thronged with carriages, and in the season the observer who likes to watch the procession of vehicles and persons goes there to see "the world go by," as he sits in front of the Café de Paris for the same purpose. But the happiest part of that world is not to be found in the moving mass of vehicles of all sorts and kinds, but under the trees, where numberless parties of men, women, and children, coming from the poorer sections of the city, are quietly lunching or playing games, or having an hour of talk in the heat of the day.

On the other hand, few things strike foreigners more forcibly in this country than the great expense of pleasure of all kinds, the distances which people have to go, the cost of transportation, the high price of admission to shows and spectacles, and the comparatively large cost for a very little and very often for very poor food. It is almost impossible to take a little excursion from any of our great cities without making an appreciable break in a five-dollar bill, even if one goes in the most modest way; and the country, as a whole, still remains uncharted and without paths, so far as access to commanding positions and beautiful views and lovely places of quiet are concerned.

We have in a way conquered the continent as the Romans conquered the Greeks, but the continent has taken its revenge, as the Greeks took their revenge on the Romans, by subjugating us. It has exacted so much toil that it has almost paralyzed our power of receiving pleasure from it. This statement is not inconsistent with the other statements, so often and so truthfully made, that the love of out-of-doors and the art of out-of-door living are steadily gaining ground among Americans. Every form of active, energetic life is steadily making progress; but there is another side of life which is still largely undeveloped. Men live quite as much by what they receive as by what they give, rest comes from repose rather than from action, and enrichment from opening the mind and heart to all the benignant and fruitful influences that flow from earth and sky. It is the power of passive enjoyment that Americans have still to develop, that capacity which lay behind the young Austrian's answer. In order to have pleasure and to be content, Americans, as a rule, must go where something "goes on." They are not satisfied and content to be with nature; to surrender themselves to the influences of a quiet hour and a secluded place. They are learning, with characteristic American energy, the names of the trees, the shrubs, the flowers, and the birds. One meets them tramping through the woods in every direction with popular handbooks under their arms, intent on being able to name everything in sight; but it remains true of a great many of these excellent people, who are doing an excellent thing if they do it in the right way, that they are not becoming acquainted with nature by this process, any more than they would become acquainted with flowers by learning their botanical names and the scientific method of analyzing them. The ability to name the animals, the trees, and the flowers adds greatly to the pleasure of out-of-door life, but it does not give us access to the heart of

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the world. A man must know how to let himself lie fallow, to empty himself, so to speak, of his ambitions and energies, in order that nature may take possession of him, to hear the birds sing for the joy of it, as the lover of Shakespeare reads the play, not for the sake of being able to give an exact scientific description either of the song or of the poem. We have conquered nature; it is time now to win her confidence. As she has helped us with her colossal energies, she stands ready to heal us with those deep, vital, tranquillizing currents in which her life flows.

❀

Railway Massacres

Last week, in two railway wrecks, sickening in their horror, a hundred persons were killed and many more were injured. During the past fiscal year nearly ten thousand people were killed in American railway accidents and over eighty-six thousand injured. These appalling totals remind us that in regulating transportation there is an elemental governmental duty, more insistent than that of freight-rate supervision.

The financiers who control our railways seem to want, first, to get immediate cash returns from a particular property, and only secondly permanently to equip that property. Their spirit of gain has naturally been copied by the actual physical operators of the property. A callousness to the demands of humanity sometimes results, as shown, for instance, by this despatch in the New York Sun concerning last week's fatal accident on the Baltimore and Ohio road:

> The Coroner succeeded in getting from Chief Train Despatcher Dent the admission that orders had been given to allow a regular express train to pass by the scene of the wreck after the track had been cleared, before the relief train sent to bring in the dead was allowed to proceed. The relief train was thus delayed thirteen minutes. The object of the Coroner was to show that the railroad had had greater concern for the movement of its trains on schedule time than for bringing in the dead killed on its line.

Our railway disasters may be attributable to (1) the unreasonableness of the hours of work required from railway employees, and (2) the inadequacy of present safety appliances.

As an example of the first cause, the terrible destruction of life on the Rock Island Railway in Kansas last week was due to a wrong signal given by an eighteen-year-old telegraph operator who had been too long on duty. We frequently hear stories of signalmen on duty for twelve hours, and of engineers under continuous strain even up to sixteen hours, and then with but inadequate rest before their next runs. In one of the reports of the Baltimore and Ohio disaster we read:

> Commissioner Clements again questioned the engineer and his fireman, McClelland, closely on the subject of the amount of sleep they had had before beginning the run from Cumberland to Washington. It was brought out that they had both been on duty for forty-eight hours, with two intervals of four hours each for sleep.

President Roosevelt's humane recommendation in his annual Messages on this subject is now receiving deserved attention in Congress: a bill to limit the hours of railway employees is about to be voted on by the Senate. Since public attention has now been dramatically directed to this reform, one would think that its principle, at least, should be established by a unanimous vote. Certainly the necessity for government regulation of inter-State railways, under the commerce clause of the Constitution, has never been so evident.

But granted that the hours of railway employees' service are to be reasonably limited, there still remains the menacing and more formidable second cause of railway accidents, the inadequacy of safety appliances. It has been said that block signals, scrupulously followed, are good enough. But they never will be scrupulously followed, even by that road which has just reported over sixteen hundred search tests with not a single failure, the penalty of dismissal attaching to any failure. However admirable these conditions of preparation, the human factor, in actual attention to signals, will remain human, exposed to sudden ills or sicknesses or frailties incapacitating an engineer or operator from duty. What then? Is a trainload of precious human life always to be at

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the mercy of one man? In the Southern Railway disaster a month ago, in which the lamented Samuel Spencer lost his life, the company had furnished its road with the manual telegraph block signal system, but if its signal operators could not guard their own president, what chance have the road's patrons? In last week's accident on the Baltimore and Ohio the road was also equipped with the block system, but the engineer could not see the light on account of a dense fog.

Though only twenty-two per cent. of our railways are protected by any block signal system, and less than five per cent. by an automatic device, the block system has done much to save life. But it does not go far enough. Its signal and switching appliances may either fall into neglect or those who work them may inadvertently or willfully allow more than one train on a single block. Indeed, a prominent authority declares that this has become a custom on our roads! As long as railway companies give more attention to dividends and increased values of stock than they do to safe operation and the protection of their patrons' lives, just so long will there be indisposition to make use of the latest engineering discoveries and of the most expensive methods of operation which are independent of the human factor and its inevitable frailties. Such an up-to-date method is already in operation on the Boston and New York City subways. It should be applied, as far as weather conditions permit, to our trunk lines. The apparatus in question comprises an automatic block system of the type adopted by the Pennsylvania and a number of other railways, but with the addition of a short inclined plane alongside the track at the entrance to the block. This is interlocked by the mechanism which lights the red lamp at the entrance to the block whenever it is occupied by a train. The plane, when raised, touches a lever which depends from the second train, and this lever in turn applies the air-brake, bringing the second train to a standstill. Hence an engineer cannot run past the danger signal. This device is reported to be perfectly successful in operation, and is regarded as an absolute protection against the admission of a second train to the block already occupied.

Thus most of our railway accidents are preventable, since they are due to overhours, or to inadequate appliances. Concerning the first cause, Congress, as noted above, is about to act, and concerning the second, Congress has acted. Under a resolution passed by it some time ago the Inter-State Commerce Commission has instituted, we are glad to say, an investigation of safety appliances in general and now particularly as to their working in the most recent disasters. In addition, a resolution has been introduced in Congress calling for an enlargement of the Commission's powers. Those powers should include, as they do in England, that of official investigation of all railway accidents, of adjudgment of responsibility for them, and of authority to order the installation of the best safety appliances. Whether we arrive at these results through the Commission or by the establishment of a special bureau in the Department of Commerce is a matter for debate. But debate ought no longer to be tolerated as to whether Congress has the right to exercise such supervision over American railways as shall make them at least as safe for travelers as the railways of the other civilized countries of the world.

Through Man to God

In the title of his last volume, "Through Man to God," Dr. George A. Gordon indicates the change in the method of approach to God which distinguishes the new thinking. The Calvinistic theology proceeded in the opposite direction—from God to man. Its starting-point was a group of *a priori* assumptions respecting God—as that he is infinite in justice, purity, and truth, that he is omniscient, omnipresent, and omnipotent, that he is the absolute and unconditioned Sovereign of the universe. These assumptions being made, the Scripture was sought for proof texts to substantiate them; but this was still from God to man, because the Bible was assumed to be, not the record of man's partial and imperfect experience of God,

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

but the record of God's complete and perfect disclosure of himself to man. The gulf between God thus conceived and man as seen in actual life is enormous. To account for this gulf the doctrine of the Fall was conceived to be necessary; to bridge this gulf, certain views of revelation, miracles, atonement, mediatorship, were thought to be equally necessary.

Five converging lines of thought have brought about a radically different process of thought. Agnosticism has shaken, if it has not destroyed, the old *a priori* conceptions of God. Biblical criticism has changed the popular conception of the Bible. Anthropology has negatived the notion of a cataclysmic Fall. Evolution has traced man's gradual rise from a lower order of animal creation, and has measured humanity, not by an idealized picture of his early state of innocence, but by a scientific prevision of the goal toward which he is traveling. Depravity is no longer regarded as natural; it is religion and virtue that are natural; depravity is unnatural, contra-natural. Finally, for a search of the Bible for proof texts to sustain *a priori* theological assumptions has been substituted a study of the Bible as a collection of laws, history, and literature, especially a study of the earthly life of Jesus of Nazareth as it is recorded in the Gospels. The students, conducting their study from various points of view—the agnostic, the romantic, the Protestant, the Roman Catholic, the Jewish—have yet agreed in seeking to know exactly what that human, earthly life was, and in their conclusion that it was a life unique in the world's biographies. Dr. Gordon's description of Jesus may stand here as a statement, pictorially presented in exquisite miniature, of this conclusion on which substantially agree the world's students of every variety of faith and temperament:

> Look at Jesus. Consider him simply as the perfect man. There is no higher name than that. The language of the creeds seems unreal in the presence of his spotless and sublime humanity. We gain one or two glimpses of his childhood, and how full of wonder and beauty it is! We have one clear glance into his boyhood, and we mark the thirst for knowledge, the reverence for authority, the flow of deep questions, and the high spirit that fill it with grace and charm. When we see him again, he has become a man, he has risen into the consciousness of his Father in heaven, into the consciousness of his Sonhood to God. We see him at the Jordan, accepting baptism as the sign of the new world that has risen into clearness in his soul. We follow him into the wilderness, and watch him under his great temptation. In trial he is so patient, so strong; and out of trial he comes so pure and mighty. We hear his teaching, we listen to his parables, we go with him in his errands of mercy, and try to count his countless acts of compassion and healing. We retire with him for prayer, we come again with him to the solemn business of living. We keep close to him while the great misunderstanding concerning him grows blacker and blacker, we are with him in the heart of the awful tragedy. We watch the supremely good, apprehended, tried, condemned, and crucified as the supremely bad, and in it all we behold comprehension so clear, pity so absolute, strength so victorious. This is man at his highest; this is our humanity carried to its best. This is the glory of human history. Nothing is wanting here that the wise and noble mind can ask for; everything is here that should be present in human character. And it is this perfect human reality that gives to Jesus Christ his unique influence over men, that lends to his character its endless interest for men. You may call him divine or semi-divine, God or the Son of God; these are names, significant for some, insignificant for others. What you must note is that the sovereign soul of Jesus is his humanity; that is the reality, that is the truth of his being. Human nature, the greatest thing that we know, becomes in him the highest and best.

These concurring currents of thought, co-operating throughout the past century, have not merely changed theological opinions on certain doctrines; they have not merely modified special articles in the ancient creeds; they have not merely modified the point of view of the student—they have changed the method of approach to God. We no longer ask ourselves what God must be supposed to be, and deduce our conclusions concerning his dealing with men from such presuppositions. We ask ourselves, What is man? we answer that question by asking another, What is the ideal of humanity toward which man is growing? and to that question we find our answer in the life and character of Jesus of Nazareth. Through this study, first of humanity as it is, next as it aspires to be, and last of all as it is exhibited in the realized ideal of humanity portrayed in the

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

life of Jesus of Nazareth, we find our way to God. And this method gives us a fundamentally different conception of God from that furnished by the *a priori* conceptions of the old theology.

The skeptic may say that this method is also based upon a presupposition; that the faith that we are to find the likeness of God in ideal humanity is founded on the assumption that ideal humanity is made in the likeness of God. If religion were merely curiosity looking for an explanation of the riddle of the universe, this would be a just criticism. But it is not. Religion is aspiration looking for a model of character, and reverence looking for an object of worship. Neither is to be found in nature. The wind, the earthquake, and the fire may awake our awe, but never our reverence nor our love. These look for ideals to follow and objects to worship in the statesman creating a nation, in the patriot giving his life to its preservation, in the martyr scattering the seeds of a new revealing of truth through the ashes of his martyrdom, in the mother laying down her life in unrecognized service to her child; and back of all such deeds of heroism, and the type of them all, reverence and love find an ideal to follow and an object to reverence in the life of Jesus of Nazareth, and in the after-life of Jesus the Christ, manifested in the Christly lives of thousands who call themselves by his name and of other thousands who follow him without knowing that they do so; and back even of him and of the humanity he has inspired, inspiring their common life and guiding them to a common end, reverence and love dimly perceive the Spirit of purity and goodness and truth, and find in this figure, dimly as they perceive it, undefined and even undefinable though it be, the object of their quest, the One, interpreted to them by the life of idealized humanity but greater than all humanity, interpreted to them by Jesus Christ, the supreme object they have sought. Reverence and love have found God. And the evidence that they have found him is a mystic experience of his fellowship which they are powerless to impart to the unrevering intellect and which the unrevering intellect is equally powerless to take away from worshiping reverence and love.

The Church to-day needs theologians who, frankly accepting this Biblical method of approach to God—for the method of the Hebrew people was always "through man to God"—and frankly discarding as theological material, without attacking, those creeds which were arrived at by a very different method, will interpret what may be known of God and his ways in a humanized theology. And it needs even more an apostolic ministry who, in the same spirit of frankness, will help humanity in this philanthropic age to find ideals for its life and an object for its worship through a humanized religion—a religion which will treat the spirit of humanity, not as a rival of religion, but as a teacher of religion and the guide of the soul "through man to God."

❀

The Spectator

A third-class carriage in Switzerland is apt to be an international affair. When it is a carriage that is going on a pilgrimage to Einsiedeln, the "Swiss Mecca," it becomes a still more interesting epitome of mankind. The Spectator sat beside a white-haired peasant woman, brown and wrinkled and wholesome, and opposite him a voluble workingman, with a dog in his arms and a cage of birds in the rack above his head, was explaining to a stolid German, in a mixture of Italian and Swiss, how his pets disliked traveling. A pretty Frenchwoman and her husband were in another seat with a couple of priests, and two peasant girls with quaint head-dresses were in a third. At the last moment, with a rush and clang, in trooped half a dozen soldiers, with guns and knapsacks, apparently off duty and somewhat exhilarated with beer. The birds in the cage twittered with fear; the dog barked; and altogether it was an animated scene, and reminded the Spectator of

"Kits, cats, sacks, and wives,
How many were going to St. Ives?"

❀

Certainly there was no more austerity about this part of the pilgrimage than the

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Canterbury Pilgrims showed in Chaucer's day. One soldier produced a mouth-organ, and two others executed a jig in the aisle, while the old peasant woman smiled and nodded at them. The Spectator regretted his ignorance of patois, for a broad-shouldered, fair-haired young soldier entered into conversation loudly with the whole carriage, eliciting shouts of laughter. The Swiss soldier is forever associated with heroics and the Lion of Lucerne in the tourist's mind, but he appears to be a very simple, easy-going, and popular person in every-day life; and the two peasant girls obviously set their queer, wide-winged caps at him, and giggled tremendously at his evidently ardent compliments.

❀

If the train was crowded, Einsiedeln was more so. It was dark when the little mountain town, among its forested hills, was reached, but lights were moving everywhere, and a band was playing in the great square in front of the abbey that dominates the place from its central height. Mine host of the Peacock had no rooms empty, though he boasts a hundred of them; but he had arranged with various outside lodgings to take the overflow, and the Spectator found himself in a tiny whitewashed chamber, with a bare floor, monumental feather bed, and a pitcher and basin the size of a teacup and saucer. The schedule of services for next day—the great pilgrimage day of the year—hung on the door. Mass at half-past four A.M. began the list; but the Spectator mentally decided that he would not commence his devotions till later.

❀

However, he waked in time for it. Einsiedeln sees to that. The heavy clang of the abbey bells, so big and so close over the houses that they sounded as if on the very roof, would have waked the Seven Sleepers, even if not reinforced by the guns that were set off every two or three minutes for at least a quarter of an hour. The sound of hurrying feet began in the streets. All Einsiedeln was going to early mass. Thousands of pilgrims, with candles and without, were climbing the steep ascent to the great church, answering the call of the insistent and persistent bells. The Spectator felt himself a renegade, but the morning was cold and the feather bed warm; and, besides, there were five more stated services that day. So he went to the half-past nine sermon instead, and was properly rewarded for his laziness, since the sermon was an hour long, and in German-Swiss, entirely beyond his comprehension. The great church was so packed with men, women, and children that one could have walked on their heads. Some were French, some Italian; there were men with earrings in their ears, and girls in folded yellow kerchiefs on their braided hair, or bareheaded, with silver pins artistically stuck through the coils of their tresses. There were old and young, rich and poor—an extraordinary throng, but all serious and reverent, and nearly all armed with prayer-books and rosaries, which those who did not understand the sermon, like the Spectator, were diligently using in order to improve the moments.

❀

The Spectator had no such aids to independent devotion, so he slipped in and out through the crowd as he could, and barely managed, in the one hour of the sermon, to get from one end of the nave to the other, so dense was the crush. Einsiedeln has been a pilgrim center for over a thousand years, and consequently knows its business. The monks have handled these vast throngs of various nationalities so long that their system could hardly be improved upon. The great abbey church, to begin with, is full of gilding, frescoes, statuary, chapels, and shrines. It is one of the worst and most gaudy of eighteenth-century interiors, but its spaces are impressive and its great organ fine, and it lends itself to a continuous performance, so to speak, where all comers can find something to suit them. While the preacher was haranguing an hour on end from a solid gilt pulpit with a flaring clock dial just over his head (a very good idea, indeed), a continuous mass was going on in the "Engelweihe" chapel, the original cell of St. Meinrad the hermit, which is built into one end of the nave very much

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

as the Portiuncula of St. Francis has been preserved at Assisi. St. Meinrad flourished in 861 A.D., when the abbey hill was part of the "Dark Forest" of Einsiedeln. The son of a prince, he became a holy man of renown, and was murdered in his cell by two criminals whom he had befriended. They were followed, as they fled, by two ravens whom Meinrad had rescued from a hawk, and were pursued by the birds through the forest, and to a town where they were captured and executed for their crime. The shield of the abbey bears the two ravens, and the cell of the saint, now sheathed in stone, has become the nucleus of the abbey and town. It was dedicated, so the legend goes, by a company of angels—hence its name of *Engelweihe;* and it contains a wonder-working image of the Madonna and Child, as black as a coal, but clad in the stiffest cloth of gold, richly jeweled. A row of five silver lamps given by emperors and princes used to burn before this image, and sixteen silver candlesticks, one for each Swiss Catholic canton, stood on the altar. But Einsiedeln has been despoiled and restored over and over again in its long history, and these ancient things have vanished during the storms of war and politics, and are replaced by a great deal of copper-gilt bravery, red and white roses with gilt leaves, and electric lamps.

❀

Here, all morning long, the mass went on, one gorgeously robed priest succeeding another without a moment's cessation. A kneeling, praying crowd was twenty deep in front of it all the while. One pilgrim out of twenty carried a camp-stool, but the rest asked for no such luxury. At the smaller chapels lining the whole long nave, companies knelt and recited prayers together in French, Italian, and German, passing from one chapel to another. Then, as soon as the sermon was over, high mass began with the full choir and organ for which Einsiedeln is justly celebrated. The Spectator went off to lunch, and came back to find processions with robed choirs entering the chapel of St. Meinrad and singing the Salve Regina, kneeling, before the sacred image. After that another sermon began. It had been raining in the morning; but now the sun shone, and the monks, some of them, were leading a procession of French pilgrims up the wooded hills to a cross half-way above the valley, singing as they went. It was all extraordinarily serious, reverent, devotional, emotional, and picturesque.

❀

But the great climax was in the evening—a dark, starless, chilly one, in which all the warmth and life seemed to radiate from the great church above, brilliantly lit, with wide-open doors, and with a double file of soldiery outlining a path down to the market-place. There a great platform, like a gigantic altar, hung with hundreds of tiny blazing lamps, faced the church, and down the stones to it came the last long procession of the pilgrims, each bearing a candle. There were young girls, all in white, with crowns of white roses; there were ranks of nuns, black-robed and white-coifed; there were priests and choir, dignitaries and bishop, and the Host borne under a canopy. Out in the night, under the flaring lights, a service was sung and chanted; and as the bishop lifted the Host, the whole throng fell on their knees on the stones, and there was a moment of awed and reverent stillness. Then the responses broke out afresh from the choir, the band joined in, the bishop and the rest marched up under the canopy, the pilgrim thousands crowded into the church doors again, almost sweeping away the lines of soldiers in their enthusiasm, and service, chant, and choral began again around the chapel of Meinrad, till at ten o'clock the Spectator left them still singing and came away. Down on the square a few pilgrims were drinking from the Virgin's fountain, going round from one to the other of its fourteen bronze spouts, as their custom is. The big bells were ringing yet, as they had rung practically all day long. They were the last sound the Spectator heard as he went to sleep, and they remain in his memory as the emblem of Einsiedeln's continual call to the pilgrim, which has not failed for a thousand years.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Rome Against the Republic

By Charles Wagner

When, a month ago, the conflict between Church and State in France came to an acute crisis, The Outlook by cable requested M. Wagner to furnish its readers with an account of the events of that crisis, and an interpretation of their meaning. The reply is the followng article, which is, in our judgment, of world-wide interest because it presents the situation from the point of view of a patriotic Frenchman of high ideals and religious principles, who is not personally committed to either extreme in this struggle. Readers of The Outlook hardly need an introduction to the author of the article, who has contributed more than once to its pages. It will be remembered that M. Wagner, the author of "Youth," "The Simple Life," and other books that have left an impress upon this generation, is a Liberal Protestant pastor, and has participated in many enterprises for social and moral improvement without regard to sectarian questions.—THE EDITORS.

WE had sincerely hoped—we Frenchmen of pacific tendencies who desire for every human being a place of his own under the sun of liberty—that the conflict between Church and State would terminate amicably. But the die is cast. War is declared. Not only is it declared, but hostilities have commenced. "We were not willing," said our Premier, M. Clemenceau, addressing an adversary, "we were not willing that you should fire the first shot." This first shot was the expulsion from French territory of Monsignor Montagnini di Mirabello, official delegate of the Pope.

Let us review here the first week of a fierce struggle whose consequences will long be felt. Before doing so, however, we shall find it of use, in gaining a clear comprehension of the circumstances, to supplement this review by a few reflections.

For several years the sectarian politicians of the Extreme Left had demanded the rupture of the Concordat. But wise Republicans felt that the hour for this had not yet come. We could, indeed, have lived for a long time still under the old régime had not Pope Pius X. raised such a protest as he did against the visit of President Loubet to the King of Italy—that famous protest with which the public is familiar. This tactless proceeding excited to indignation the entire democracy of France. Adroitly profiting by the situation, the Extreme Left demanded immediate separation. Rough drafts of laws were drawn up, but they were so drastic that public opinion remained unfavorable to them. An impulse toward Liberalism made itself felt in Parliament and through the entire country. Then the labor and travail of just minds bore fruit at last in the law of M. Briand. Through his policy, from which proceeded the main influence of the laical element, the law was made conformable to the spirit of the primitive Church, as well as to that of modern democracy. But it struck at the hierarchical philosophy of the Roman Church. The Vatican received it unfavorably. Our Catholic politicians, fiercely inimical to the democracy, encouraged resistance by spreading the report that the mass of French people were not in sympathy with the law. But the memorable elections of May 6, 1906, gave a formidable blow to the clerical and monarchical reaction. The Governmental majority was increased, and the separation law received an impetus. After the national conference a noticeable change of attitude took place among fair-minded Catholics—those who are attached to their religion from motives of piety rather than because of political considerations. After examining the law more closely they concluded that its observance would

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

be acceptable. Many priests, more Christian than clerical, were of the same opinion; and the bishops were quite ready, after a demonstration against the secular spirit of the law, to adjust themselves to it. They thus established harmony between Roman dogma and their own consciences as Catholics and Frenchmen on the one side, and on the other the *modus vivendi*, which they perceived had the great merit of conciliating all parties. The Government, for its part, seemed disposed to make all concessions compatible with its dignity and with respect for the law.

The intransigeants, however, waited and watched. Their evil minds saw a way in which to foment an agitation which, except for them, would have been purely indifferent and arbitrary, concerning the question of inventories. For the Government had instituted these inventories as a guaranty to the Church of its own interests. Those of us who have talked on terms of intimacy with a large number of curés know how sorely they were distressed by the disorders excited in the churches, contrary to their wishes, by the fanatical enthusiasts inspired by reactionary politics alone. Religion was in no way menaced. Every one familiar with affairs knew that to be a fact. But if things had taken place in an orderly fashion reactionary politics would have suffered a severe check.

After protracted silence the Pope spoke. His words were an anathema worse than the first. No longer could the organization of the "associations cultuelles" be dreamed of, even though their character were disguised. Our Catholic fellow-citizens, who had learned to hope for a peaceful solution, were thunderstruck. The desire to avoid extreme measures was nevertheless so strong that ecclesiastics and laymen united in an attempt to remedy the absence of "associations cultuelles" in the strict sense of the term. By the exercise of their good will and their ingenuity they invented methods based upon the text of the law. For this text was the last sheet-anchor. Far from discouraging this zeal, our Government outdid itself in evidences of the most open and conciliatory spirit. Conditions still gave hope that an amicable settlement would be reached. An entire year of respite was promised, in order that the Church might adjust itself as well as possible to the law. But had these arrangements been consummated, no difficulties, no scandals, no persecutions, would have resulted, and the clerical and monarchical opposition would have lost an opportunity to resume its old attacks upon the Republic. Our clericals obtained, therefore, from Rome a proclamation which was a veritable defiance of Republican France, and which necessitated a policy of aggression and rebellion against the laws of the country; so that all hope of terminating the conflict by peaceful means vanished. The 11th of December was, therefore, a notable landmark. After that day every day was characterized by events of historic moment.

Let us note day by day the salient events of which we were the sad witnesses. For it must be conceded that, except for the parties of the Extreme Right and Left, the entire country has regretted the turn affairs took.

December 10.—After the Pope had forbidden bishops and curés to submit to the law of 1881 concerning public assemblies, the Minister of Public Education and Worship and the Keeper of the Seals drew up two circulars, one to the prefects, the other to the attorney-generals. M. Briand, in his circular to the prefects, said: "Just because the Government evinces in the application of the laws of 1881 and 1905 the most liberal spirit, it intends that the laws as they now stand shall be obeyed. Their character is imperative. There are no French citizens who, under any pretext whatever, wish to place themselves above the French law and to rebel against it. It is important, therefore, that if, at the expiration of the reprieve granted December 11, public worship is performed without previous declaration, the offenses committed by the curés and officiating clergymen shall be amenable to the law. I beseech you, therefore, to give at once the instructions which are necessary, so that all offenses shall be authenticated in public reports which you will refer to the tribunals."

The circular of M. Guyot Vessaique,

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Keeper of the Seals, thus admonishes the attorney-generals: "Upon examination of the public reports drawn up your deputies should give the instructions necessary for the immediate suppression of the offenses."

The infraction of the law of 1881 was made punishable by a fine of from two to five francs, and a temporary imprisonment.

December 11.—This governmental measure evoked diverse criticisms. As a general thing the people were inclined to place the entire responsibility for the non-observance of the law upon the Pope. Opinion was not favorable to the imprisonment of refractory priests, for of course all priests would be refractory and all priests, therefore, would necessarily be sent to prison. Admitting that forty thousand delinquents mean forty thousand lawsuits, the results would be very complicated and would give to fanatical priests an opportunity to deliver innumerable harangues in which they would pose as martyrs.

In the meantime three curés of Paris were prosecuted for exciting the people to revolt. These were Abbé Richard, Abbé Jouin, and Abbé Leclercs. These three priests delivered on Sunday, the 9th of December, addresses of an extreme insolence while discussing the last Papal instructions. Monsignor Montagnini was implicated in these prosecutions. The Chamber of Deputies was much agitated by his expulsion. One of the Deputies, a member of the Right, interpellated the Government on the subject, and M. Clemenceau replied to him as follows:

"What did M. Montagnini do in Paris? We were in possession of documents from which it became evident that he received daily instructions from Monsignor Merry del Val, and transmitted them to the French bishops. We had known this for a long time, and we could have put an end sooner to this little international correspondence, but we all desired peace, conciliation, friendship.

"How have you responded to our conciliatory attitude? By a declaration of war. But do not entertain the delusion that you are going to continue this war on the same basis to which you have become accustomed — delivering your fire, that is, and receiving none. All is changed. We respect worship, but we shall fight without mercy the political action of Rome."

The Ministers, united in council at the Elysée, modified and adjusted a series of propositions presented by the Minister of Worship, and bearing on the four following points:

1. The suppression of board and allowance in the case of rebellious curés.

2. The immediate liquidation of the property of the public establishments of the Catholic religion.

3. The retaking by the State and the communes of presbyteries, bishoprics, and seminary buildings.

4. The rights of prosecution in behalf of the national safety.

On the other hand, the newspapers predicted that, the "associations cultuelles" not having been formed, all the young curés and seminarians, who have not been exactly amenable to military law, would be called into active service. Nearly five thousand five hundred of them were liable to this call.

December 12.—The people were for the most part calm and even indifferent. Everything seemed to go on as usual. Every one knew that religion itself is not in any manner threatened. Notifications having been given to the bishops and seminarists to evacuate the buildings occupied by them and belonging to the State and to the communes, there arose everywhere the stir and fracas of moving households. There was a rapid breaking up and moving out, carried on almost with ostentation. The streets were full of cabs packed with seminarists and their trunks. At the archbishopric of Paris archives and desks were cleared out. Cardinal Richard, who was ill, asked for a reprieve, and it was accorded him. He has, nevertheless, stated that he suffered military expulsion. At Nancy, the bishop, Monsignor Turinaz, always of a fiery temper, resorted to violence, and struck a policeman who was stationed in the street to preserve order.

Not much has been made public regarding the documents found in the apartments of Monsignor Montagnini.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

But the Matin, generally well informed, declares on this subject: "We believe it to be a fact that certain of the articles seized are of great interest. They show conclusively that a very large majority of the French clergy had decided to submit to the law of 1881, and that only under imperative commands from the Pope did bishops and curés find themselves obliged to alter the intentions they had formed."

This we know; and we can cite the example of the Cardinal Archbishop of Bordeaux as illustrative of the small consideration paid by the Vatican to the sentiments and wishes of the French clergy. This Cardinal had adopted certain measures by means of which his diocese remained in harmony with the French law while yet obedient to the instructions received from the Pope. But the last interdiction in its succinct brutality destroyed the fruit of all his efforts.

What must intelligent prelates think at being thus disowned, when their methods were characterized by obvious wisdom and dictated by their sense of right as just men and good citizens?

December 13.—This morning mass was said in the seventy-one churches of Paris quite as usual and with no disturbance of the peace. The congregations were scarcely larger than on the preceding days, which is equivalent to saying that the churches were practically empty. Nevertheless, the services were considered as sixty-nine public meetings. Official reports of infractions were drawn up. It appears that in the two other churches declarations that a meeting for worship was to be held were made by two laymen of the parishes. This proceeding, executed, perhaps, without the curés' knowledge, was none the less valid. The friends of peace seized on this trifling occurrence as a last straw of hope. Might not laic intervention furnish the desired solution?

Billboards designed to instigate rebellion were posted in the neighborhoods of the churches. They were green, red, and yellow, and bore this motto: "Resist to the death."

It has been learned that the idea of having declarations made by the laity was the invention of Abbé Moineau, vicar of Saint Germain de Charonne, a dense quarter situated near the immense cemetery of Père la Chaise. Questioned by newspaper men, this vicar gave the following explanation:

"I thought only of avoiding the annoyances and the difficulties which would inevitably ensue. According to the law, it is not absolutely necessary that the curé of the parish should make his own declaration. The approval of two citizens is sufficient to make the declaration valid. That is why I selected two licensed tradesmen, with whom I am in relations, to perform the service.

"The curé, M. Montiton, summoned me this morning; but as each of us was hurried by a service, the interview was postponed till this afternoon. I was, nevertheless, able to see that his feelings were of a contrary character. I do not see in what manner the act could antagonize the ecclesiastical authorities. If you knew how many priests think as I do! But they do not dare to show themselves. They are afraid."

December 14.—Six churches of Paris have followed the example of the first two, where the declarations conformable to the law of 1881 were made by laymen. The Archbishop of Paris, consulted on the question, caused to be drawn up a written opinion, of which this is approximately the text:

"Do the declarations made by laymen constitute an act of disobedience to the Pope? No, seeing that they were made with the just and honorable intention of avoiding the difficulties which might result from anarchistic issues in the midst of which we live. No other method presented itself by which the good results desired could be attained. This method has, therefore, been employed as the only expedient possible to obtain this good result."

This defense was followed by a command from the Archbishop expressed in the following terms:

"The curés shall continue worship, abstaining from all new formalities."

Now this text applies only to curés, and the two citizens who made the declarations, not being amenable to ecclesiastical law, are left free.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Therefore there was no disobedience. Such a written judgment tells much concerning the effort made by men of intellect. It is to be hoped that a practical solution will suggest itself for the settlement of this question of public worship. Certainly it is essential that it should. The Government is elaborating a bill designed to terminate pending difficulties.

December 15.—M. Briand, Minister of Justice and Worship, has spoken to the Chamber upon the law announced. The bill is most moderate in character. Here is the article which will be of supreme interest to orthodox churchmen:

"In default of 'associations cultuelles' to receive the estates and the interest accrued upon the edifices devoted to the exercise of worship, these edifices, as well as the furnishings and ornaments, shall continue to be leased, for the use of worshipers and ministers of worship for the exercise of their religion, until the time of the legalized disappropriation.

"After the promulgation of the present law the State, the departments, and the communes will resume control of bishoprics, archbishoprics, presbyteries, and seminaries which are their property, and the taxes on which have not been laid claim to conformably with the laws of 1905.

"The properties of the ecclesiastical establishments which have not been laid claim to conformably with the laws of 1905 will be attached to the communal institutions of charity, subsequent to the promulgation of the present law."

The reading of this bill was received with acclamation by the Republicans, but a dismal silence reigned on the Right.

Sunday, December 16.—This is the first Sunday following the expiration of the respite accorded by the law. Except at Amiens, at Rennes, and at Perpignon, where Catholics and anti-clericals made a few harmless demonstrations, the first Sunday of the new régime passed in a comparative calm quite unhoped for. All the excitement consisted in drafting official reports concerning the law of 1881.

Monday, December 17.—Cardinal Richard left his palace in the Rue de Grenelle. Four thousand Catholics accompanied him to the house of the deputy, Denys Cochin, who declared that he would shelter him as long as the Cardinal wished. "I am glad to be his porter," added M. Denys Cochin. The faithful unharnessed his equipage and then harnessed themselves to it.

The official residences of eight archbishops and twenty bishops, twenty-six seminaries, and sixteen small seminaries were evacuated. It was said that the palace of the Archbishop of Paris was to become the seat of the Minister of Labor, newly created, whose incumbent is M. Réné Viviani.

This, then, is the schedule of the first eight days.

In spite of the rallying and excitement of the clerical press, the country as a whole remained calm. A spirit of indifference was noticeable, which the intentional exaggerations of the reactionary journalists did not seem to dispel. The spirit of legislation has been so obviously liberal that it has broken up resistance. Neither the great mass of French Catholics, nor yet the clergy itself, understands the obduracy of the Pope.

If we wish to gain an understanding of the situation created for the Catholic Church by its head, poorly counseled and poorly inspired as he was, we shall be obliged to recognize the following points:

When the adjustment to Republican law took place, the Church, which had always been in possession of the buildings devoted to worship—the presbyteries, the seminaries, the episcopal palaces—lost them without hope of appeal, unless, indeed, she had an enormous capital to invest in their recovery. She lost the estates of churches and cathedrals, and retained use of them only through the tolerance of the government, which did not, however, leave her in absolute control. Her estates are to be turned over to philanthropical institutions. The Pope has inflicted upon the Church of France a terrible ignominy, whose consequences will long endure. The losses we have recorded, however, are only material losses.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

There are deprivations of a more serious nature. Recent events have shown to what an extent the Church of France has sacrificed her individuality, her seal of independence; and to what a spirit of indifference she has lapsed. The old error made by Roman Catholicism in drawing all the sap and juice of the Church into the priesthood has led that Church step by step into a blind alley. The faithful among the laymen are no longer of account. The clergy fears the laity, by whom alone it could be renewed and rejuvenated. The "associations cultuelles," by recalling the laity to the active councils of the Church, would have rejuvenated the spirit of Catholicism. But that which would have accomplished a return to the normal was regarded as an abomination. Inevitably one error engenders another.

It is easy to understand that if the people are of no account, the clergy, taken as a whole, is of no more account. The bishops count no more than the abbés, the archbishops no more than the bishops. They are consulted only to be contradicted. Their habit of humbling themselves before the god of the Vatican is such that they obey without protest being made publicly. And yet they know how greatly recent events are opposed to the interests of the Church and to the fulfillment of their own duties. Their efficiency, their experience of local conditions, their wisdom as shepherds of their flocks, combine to counsel an opposite course. It is, therefore, without conviction and without confidence that they follow their chief, and in the full knowledge that he has given them fatal orders, as he himself received fatal advice. What schism could be worse than this? A schism between the faithful and the clergy; a schism between the convictions of the episcopate and the orders given it; a schism between the supreme head of the Church and the leaders of the Church of France. And thus a system most massive and most logical has led to incoherence through the exaggeration of authority. In olden times a council would have been called and light would have arisen out of discussion. To-day there is one individual who thinks for all the rest. And, as he is badly informed, he stands in the position of a blind man leading those who see clearly with their own eyes. No, never have the enemies of the Catholic Church done it as much harm as have its own institutions at this present crisis. All friends of the Church—and we are its friends—perceive this fact with sorrow and distress.

And the prayer of these friends is that the sufferings which have resulted from all these errors of administration will lead at last to a change of attitude and habit.

IS THERE NO GOD?

BY CHARLOTTE CHITTENDEN

There is no God?
Stand quiet there a space.
Let his love shine upon your face,
The whispering air stir soft your hair.
Let down the barriers of your will
Till light and faith dark spaces fill.
Why, all is God!

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE CORPORATION AND THE PEOPLE: ARE WE ON THE RIGHT TRACK?

BY THE HON. PETER S. GROSSCUP

Judge of the United States Circuit Court of Appeals

NO one doubts, I think, that but for the thing we call the "corporation," the relation of the corporation to the people, and the questions that such relationship raises, there would have been no New York campaign last fall on the lines that the New York campaign followed, and no results so full of question marks.

Mr. Hughes stood in the State for what Mr. Roosevelt stands in the Nation—the policy of holding the corporations to a strict accountability to law; a policy chiefly carried out through the medium of lawsuits. True, some amendment to the law, as it heretofore existed, has been made, and other amendments are suggested; but the main proposition in the programme of the progressive wing of the Republican party is that the law, as it stands, is almost if not quite sufficient—that the chief thing needed is to compel the corporations, as they now exist, to obey the law.

Mr. Hearst stood for the same things, nominally at least, but with this addendum: That he was in dead earnest, while the Republicans were not—that, if successful, he would rescue government from corporation control, while the Republican party is so subject to corporate influence that it cannot rescue itself from corporate control. And on this issue, in the main, he pushed his canvass to a conclusion that brought to the ticket headed by him recruits enough from the Republican ranks to divide with the Republican ticket, almost equally, the vote of the great State of New York.

Now, with Mr. Bryan's announced policy, also before us, that the thing to do is to dig up the big corporations, root and branch—nothing different thus far being offered by any National political leader for the consideration of the people—the political weather for 1908 can be pretty fairly foretold. We may have a Presidential campaign not fought out on clear, high lines, on an issue upon which the people will be called upon to say aye and nay, but degenerated into a political mêlée, wherein the louder the denunciation of the corporation and all who are allied with it, the more likely will be the prospects of victory.

Thus confronted, is it not high time that the conservative intelligence and conscience of the country should look the situation squarely in the face? *Are we indeed on the right track?* Is reformation by denunciation the only cure? Is reformation by lawsuits the only cure, or the best cure? Is not the disease deeper, and must not, therefore, the cure go deeper into conditions as they exist to-day?

To answer these inquiries requires that we take a look backward, to the end, say, of the Civil War, which was the beginning, in a general way, of the new industrial era.

When the Civil War closed, we were still an agricultural people. The property of the country was still in a very large measure the land of the country. The farmer's boy still lived on the lands. Railways there were, but not the great railways of the present day; manufactures there were, but not the great so-called trusts; mercantile establishments, but not the great department store.

Since Lee's surrender to Grant all of this has been transformed. The farmer's boy is no longer in the country; he is in the great centers working for the corporation. The clerk in the mercantile establishment no longer looks forward to an individual career—he is the employee

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

of a great corporation. The towns have grown, while the country has stood still; the corporation has grown, while individual careers in business and labor have become almost obsolete. During the period from 1865 to 1906 nearly every species of property, except land, has gone under corporate ownership and control.

I do not complain of this; I only put it before the reader as a fact. What I wish to set alongside of this fact, however, is the other fact—without which Mr. Hearst would have had no ground on which to build his appeal to human nature; without which Mr. Bryan and Mr. Roosevelt would have to rest their careers on other issues—the fact that the ownership and control of the property of the country, almost as fast as it passed into corporate form, passed away from the people. The causes I do not now discuss. I am only stating the fact. In the old industrial life, when agriculture was the largest interest of the country, the farms were owned by the people who occupied them. The farmer's boys remained at home until they married; then they became owners of farms of their own, either in the neighborhood or further West. Indeed, the one great ideal of the statesmanship of that day was to distribute the lands to those who would occupy them—to divide up the proprietorship of the land among those who did the farming. In the new industrial life into which we have come, the farmer's boy is in the towns, still contributing his help toward farming the lands, but from the machine shops and manufactories that turn out agricultural implements. And in these great industrial enterprises, all of them in corporate form, he has no interest as owner, and no prospect of such an interest. Through this channel alone—the draining of the farmer's boy into the towns—one-fourth of our population, perhaps, has been turned away from the institution of private property as a National interest that concerns *them*.

In the old industrial life the merchandising of the country was carried on by individuals and small firms—each man behind the counter either owning an interest in the business, or looking forward to the time when he would own an interest in a similar business. The small merchant is no more. The salesman looking forward to ownership is no more—another mighty army added to those already named, who have been turned away from private property as a National interest that concerns *them*.

In the old industrial life the artisan owned his shop, and the journeymen and the apprentices worked for the day when they, too, would be independent proprietors. That day has gone. There are now no proprietor artisans, no expectant journeymen and apprentices—another mighty army added to those who have been turned away from the institution of private property as a National interest that concerns *them*.

The savings of a people are their uninvested surplus—the sums that the depositors have gathered together for which they have not found a satisfactory investment. In the old industrial life these savings went into proprietorship of one kind or another. They created the new enterprises that became the competitors of the old. They constituted then, as they constitute now, almost the sole capital available for the purposes of competition. But in the new industrial life, though the savings have greatly increased, the people invest, *for themselves*, little if any of their savings; nor do the people exercise any influence on how such savings shall be invested. Depositing them in some local financial institution, the depositors give the matter no further thought. The deposits, of course, are not inactive. Put upon the financial streams that converge in the great money centers, these deposits constitute almost the sole capital available to start new enterprises—the difference between the old life and the new being that in the old this available capital was still at the call of competition, while in the new it is within the control solely of those who own the present enterprises and are therefore interested in keeping out competition. A mighty shift, this, from the ideals that lie at the basis of the institution of private property under republican institutions. A mighty strain upon the patience and patriotism to which alone

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

we can look for the maintenance of that institution. So that when you ask me where Mr. Hearst got his following, my answer is that a large part of his following was ready made for him in the conditions I have just stated.

With this, the underlying effect of the transformation from the old life into the new, before us, and remembering that human nature cannot be repealed, let us ask ourselves again, What is the thing to be done? Mr. Roosevelt, thus far, has confined himself to the enforcement of the law as it now exists. He is aiming, unless it be indirectly, at nothing calculated to bring back the people into the ownership of the country's property —nothing calculated to counteract the system whereby the available capital of the country is placed at the disposition of those who already own the enterprises of the country. *Is that to be the alpha and omega of the present corporation agitation?*

Mr. Bryan follows closely along the same lines. To his vision the corporation does not loom up the necessary embodiment of the new industrial life—the form that in the very nature of things that new life was bound to take on. His vision, and the vision of those who see with him, is confined rather to the corporation as the embodiment of tendencies that necessarily must be oppressive. Governed by feelings like that, the corporation can never be made to be what it ought to be—a republican institution of republican government; an institution of the people, for the people. Governed by feelings like that, the corporation can never be made to be what our schools are, what our laws relating to real estate are, what our other institutions are—something that is ours, and that concerns us because it is ours. On the contrary, under that kind of perspective the corporation appears as an alien, an outsider, a stranger with whom the great body of the people can have no relation other than that of strangers with a stranger. Is that to be the beginning and the end of the great awakening? Is it to be the permanent policy of the country that the corporation shall be isolated—put under the ban, as a house where smallpox has broken out is put under the ban? Or shall the house be cleaned up, remodeled, if necessary rebuilt on lines of conservatism, fidelity to trust, and honesty that will invite back into the new industrial life of the country the people of the country?

Will this policy of isolating the corporation—leaving it untouched except by denunciation or lawsuits—prevent monopoly? It has not thus far, in a single instance that I know of, broken up a monopoly. It has enjoined, by court decree, separate corporations from conspiring with one another to fix prices; but it has not prevented them from uniting in one large corporation, and in that way controlling prices.

Will this policy of isolation—leaving the corporation untouched except by lawsuits—restore competition? To restore competition there must be raised up competitors; and to raise up competitors requires that the capital of the country be available, not solely to those who already have the field, but to those who contemplate entering the field. Under the present policy governing corporations, the capital of the country is not thus available. Capital exists, exists in abundance, exists as the wealth, too, not of those whom we call the rich, but of the people at large. But it is not available to raise up competitors; for the competitor of the corporation must be itself a corporation, and under the free and easy, go-as-you-please present corporation policy of the country, the people at large do not directly invest their wealth in corporate enterprise of any kind. They prefer to intrust it rather to the financial institutions; and thus deposited, it flows to those who own existing corporations, and who on that account are interested, not in raising up competitors, but in suppressing them. No policy that keeps asunder the institutions that wield the capital of the country and the people who furnish it will succeed in restoring to industry the balancing effects of competition. To raise up competitors, the instrumentality that utilizes capital, and the people who furnish it, must be brought together.

Will this policy of isolating the corporation—leaving it untouched except by lawsuits—bring peace to our coun-

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

try; satisfy the human instinct that lies at the bottom of all this unrest? Here in America our aim has been to create as much as we can. To that end every incentive has been offered, and every protection thrown around, the creation of new property. Here in America our aim has been to divide with labor, as equitably as can be done, the immediate profits of enterprise. To that end we have protected our workers against the leveling effects of work done in foreign lands, and have legalized the organizations that enable the workers, in dealing with capital, to deal with the strength of united interest. But beyond that point, except in the case of the public lands, we have not gone. We have taken no pains to furnish the worker with any instrumentality through which he might, with reasonable safety, transmute a part of his day's profits into a permanent property interest. We have taken no pains to interest him as proprietor at all. We have done nothing to furnish the people at large with an instrumentality through which their individual capital might be transmuted into permanent property interests. We have done nothing in that direction at all. The one instrumentality in which the new industrial life embodied itself, and in the nature of things was compelled to embody itself, though State-created, has thus far been left a shell, under whose roof and behind whose walls every form of treachery and nearly every form of theft were given free rein.

Instinctively the American seeks the ownership of property. It was the prospect of a property independence that brought the first Americans over the sea. It is that instinct that took their children to the West. Congress appealed to that instinct in the homestead and pre-emption acts, and the appeal has been responded to by more than a million and a half of American families. A policy that leaves that instinct unsatisfied—that appeals, not to the individual, his hope and prospect in life, but solely to that quality in human nature that gets satisfaction out of making others, who happen to be more fortunate, obey the law, laudable as that kind of satisfaction is, will bring no lasting peace. There can be in this country, permanently, no such thing as an exclusive proprietary class. Flesh and blood will not stand it. Intelligence and conscience rebel against it. The American voter, even now, in a blind way, is rising up against it. Sound economic judgment tells us that, compared with private enterprise, government ownership is a failure. Sound economic judgment tells us that, compared with private enterprise, government ownership would put skilled labor where neither organization nor skill would do the laborer much good; for let the labor market slip from those who possess it by organization and merit, to the wide expanses of politics, and all the advantages that organization and merit now hold would soon be leveled. Sound economic judgment tells us that the prosperity of America is due to the fact that the men who can invent *are* inventing; that the men who can think things out *are* thinking things out; that the men who can organize *are* organizing; that the men who can do the best things with their hands *are* doing the best things—each according to his individual gift; and that government ownership would upset all this—turn prosperity over to the keeping of pull or chance. But of what avail is sound economic judgment on this or any other subject when it runs counter to human nature? It is not because the wife in the market pays more than she has been accustomed to pay for the necessaries of life that the country is in a state of unrest. It is not because the husband gets less wages than he would like to get that this unrest exists. The unrest springs from that instinct in human nature that inspires every manly heart with an ambition to have some individual part in the achievements of his time; so that the question always remains, What will hold back the American people when they come to the point where they must choose, finally, between a system of private property in which they have come to feel they have no individual part, and property owned by the Nation of which they are a part? Will human nature suppress itself? Or will it be the institution, that no longer engages their interest, that will be engulfed?

The great Democratic party was

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

founded as guardian to the individual man. Why does it not accept, intelligently accept, the economic destiny that has created the corporation, turning its energies to such corporate reformation as would bring back into industrial life, in the full enjoyment of what was meant to be his appointed portion, the individual man? The Republican party has shown its capacity to be a true friend of the people at the same time that it is a true friend of property—a true friend of property at the same time that it is a true friend of the people. It was the Republican party that put into the Constitution of the Nation the guaranty, the greatest that private property has to-day, that it should not be taken or abridged except under due process of law; along with the guaranty, the greatest that the humblest of our people have to-day, that life and liberty should ever be under the protection of National law. It was the Republican party that distributed the Western country into millions of farms, each the possession of some hopeful family of Americans; not fearing, however, to utilize the "corporation" to push through to the Pacific coast those bands of steel that, binding the old States into the new, made over these farms into populous States.

It is the Republican party that, through its tariff policy, claims to be securing to the worker with his hands the largest possible share in the division of the profits of enterprise. Why will not the Republican party, true to these inspiring ideals, put its mighty power behind the new ideal?

But what, you ask me, can these parties do? What can the people do to arrest the stream before it reaches the rapids—to substitute for the process that is now concentrating into the hands of the few the proprietorship and control of the incorporated life of the country, a process that will set out to widen and republicanize that life?

My answer is: *Remove the causes.* Thirty years ago the German people went through corporation experiences much like our own. There, as here, the corporation, as originally designed, was a mere shell. There, as here, under the shelter of that shell, the property of the country was being transferred from the German people at large, even the little they had, to the few. There, thirty years ago, as here now, great corporate scandals were exposed. And there, as here, the human nature that is everywhere behind civilization eventually began to recoil. It began there before it began here, only because conditions reached a climax there earlier than here, and because we as a people were too prosperous and too busy to look even a little way beneath the surface of things.

But when the work of reform did come there, it was a genuine reform. It did not content itself with indiscriminate denunciation, or with mere lawsuits. Nor did it die out, leaving the door still open to every character of corporation the cunning of men might conceive. Before a corporation can be organized in that country, it must prove, as in a court proceeding, its rightful title to a corporate existence. In the same way it must establish the amount and the character of the capitalization it is allowed to put out. When property is turned in, its value must be judicially ascertained. Upon officers and directors is not conferred supreme power; in the German corporation the shareholders' meeting is the counterpart of our New England town meetings—a genuine assembly intended to do something more than pass resolutions of approval. And every violation of trust. not merely to the public, but to the shareholder as well, is quickly punished with punishment that smarts. There is in the German corporation no room for one to do, with impunity, in his capacity as a corporation officer or promoter, what if done individually would land him in the penitentiary.

I am not holding up the industrial life of the Germans as an example of what our own should be, or their corporation as an institution to be followed, line by line, in our own work of reconstruction. We have found for our workman ways for increasing his share in the division of the profits of enterprise that the German workman does not enjoy. What the American in the ordinary walks of life could lay by for investment is larger, happily much larger, than anything the German can lay by. But the

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

example is none the less valuable; for if, on such conditions, the German corporation could be reconstructed on lines that have successfully interested, as proprietors, to the extent of their means, the German people at large—resulting in the fact that it is not upon her corporate industries, but upon her unjust landed proprietorship alone, that the forces of German Socialism are directed—what may not be expected in America when the work of corporation reform, in the true spirit of reform, is undertaken and accomplished.

But while I am not attempting in detail to point out the exact structure of the American corporation as it should stand when reconstructed, some of the principles on which the reconstruction should take place can be particularized. The reconstructed corporation, for instance, must have no place in it for those schemes of spoliation that, *within or without*, plunder the people whose capital has created it and whose patronage must support it. In the reconstructed corporation the securities issued must be related in some way to the values actually put in. In the reconstructed corporation, not only must the officers be trustees of the stockholders, held to the strict accountability to which individual trustees are now held, and denied the privilege, as individual trustees are now denied, of making profit out of their trust; but the administration of the trust, as in the case of individual trustees, must be constantly kept under the eye of some tribunal of the Government. And in the reconstructed corporation tangible inducements ought to be given to the workman, the clerk, the employee of every kind, to secure proprietorship.

I shall not attempt to point out, in detail, how existing corporations shall be brought into the new régime. Considering, however, that existing corporations depend largely on the public, from time to time, to take their securities, especially their bonded securities, the probability is that, as a matter of self-interest—in many cases of life or death—existing corporations would be compelled to conform their organization to the reconstructed organization prescribed by government; for otherwise they would brand themselves as suspects. Then, too, within the respective powers of the Nation and States, to prescribe the kind of collateral that banks, insurance companies, and savings institutions shall *not* take for loans, the Nation and States could exert a leverage toward the new order of things that could not be resisted; for nearly every great corporation is a heavy borrower from these financial reservoirs of the people's wealth.

But the purpose of this article does not require that I go far into details. That is not the first task to be accomplished. The first duty and the first task is to get the thought of the country turned from the by-roads of corporate reform to the main road—from aims that lead nowhere to a determined aim that will lead to practical results. No one who has observed carefully the workings of public ownership wishes public ownership, at least to any widespread degree; in no other way could the prosperity of the country—the individual prosperity of every man and woman of the country—be so quickly sunk. No help is in sight, as the Wisconsin Commissioner of Labor has just pointed out, from the so-called "co-operative" undertakings; the plain reason being that in this, as in public ownership, the undertakings are never conducted on business principles—never suitably manned. To be conducted on business principles—to be suitably manned—a business undertaking must start and grow in the natural order of things—manned usually by the men who build them up, or by men who, in the natural order of business selection, must come to take their places.

The *corporation*, indeed, is the only form of proprietorship in sight in which our great new industrial life can embody itself, *and maintain its vitality*. But the corporation itself, as now constructed, looked at as I have tried to point out, from the standpoint of universal human nature (and by that standard it is bound to be judged), is built upon the sands. The duty and the task of this generation of Americans is to put it on the solid ground of human interest—to so rebuild it that, as the antithesis of public ownership, it will present also a countenance

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

that is human—to make for our incorporated industrial life a name that, along with the other great names of American achievement, can be put on our flag in the contest that is bound some day to come between the civilization of to-day, the product of what has been best in the exertions of mankind, and a civilization that would sink us to the level of what is the worst that mankind can endure. And some day, to some man, will be given the strength successfully to summon to this great task the good sense and the conscience of the American people.

INDIA'S AWAKENING

FROM AN AMERICAN POINT OF VIEW

BY H. G. BISSELL

The writer of this article has gained his knowledge of India at first hand as a representative of the American Board of Commissioners for Foreign Missions. His article illustrates the broad spirit which is actuating an increasing number of missionaries; his picture of India is that of a cosmopolitan. In a forthcoming issue The Outlook will print an article on India's Awakening from an Indian point of view.—THE EDITORS.

THERE are more races crowding the great plains and huddling among the hills of Hindustan than one can count on the continent of Europe. The Mohammedans alone outnumber all the world's Mohammedan population besides. These peoples differ in race and voice, color and costume, occupation, literature, philosophy, and religion. Added to these racial barriers, which have some natural sources, are the social and religious barriers of caste among the Hindus.

The people say that the god created men in layers. Some came from his feet, some from his body, some from his arms, and some from his head. But, not satisfied with these four, the Hindu's imagination seems to have run riot with him till every trade is a separate caste. It is a rigid, frigid, petrified system. It compels the son always to follow the father's trade, and weds the daughter only to a man of the same caste. The average Hindu probably would rather omit the worship of his gods than break caste by certain associations with a lower-caste man, such as drinking out of the same cup with him or sharing his lunch. A score of Hindus in all India could not number for us these accursed caste circles.

India is not a nation. It has no national life. It has no flag as an emblem of national life. For centuries together, political differences, defended and forced by weapons, have existed among those hoary people. Internal civil strife, racial and political uprisings, cruel invasions, siege and bloodshed were common occurrences. These differences cannot be obliterated in a single century of peace enforced by a conquering neutral nation. The interests of the Indian people are still more or less divided into and confined by States—British and Native States. Great Britain's paternal colonial government has by no means yet passed the stage of governing by arms. The amalgamation of such peoples, the centralizing of their interests, the welding into one of their political ambitions, is a task the magnitude of which is ill appreciated by onlookers or casual visitors. Why will not England give India larger representation in Parliament? Because India does not yet produce large-hearted men who will look far beyond kith and kin and kind, and take into consideration disinterestedly the welfare of all India. That populous empire has had many noble reformers in the interests of religion, society, and politics, but circumstances have always limited their vision and the reach of their influence, and the effect of their best work has been confined to sections of the country and only parts of the people. India's real political interests have as yet scarcely been molded into definite shape, let alone

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

their being the uniform passion or pursuit of the people.

India's economic life helps on this division of interests, and emphasizes the lack of unity among the people. A man's trade determines his social and largely his religious standing. What sympathy has the higher with the lower? What ambition has the lower to rise? The man who prepares leather for shoes and sews them for the Brahmin is abhorrent in the wearer's eyes. The bearer of messages and money from town to town, the Mahar, would never be admitted into the house of the writer or receiver of the same. He is the serf. The countless lower castes are forbidden the temple precincts in India; are forbidden to hear the sacred scriptures when read, for it would be sacrilegious, because they make ropes with which the farmer ties his cattle and draws water from his deep wells for his rich fields, because they make brooms with which the temples are swept and mattings of the date-palm or aloe on which all higher-caste people are glad to sleep at night. The man who weaves the warm goat's-hair blanket is excluded from higher circles of society, while his blankets are bought by all alike. What a hopeless task is this to bring these hearts together as common sons of a common father, as brothers in a family! The enormity of the problem is the measure of the necessity of its solution.

What of the dividing lines of the religions in India? It may be enough perhaps simply to say that all the great religious systems of Asia have first and last had their temple homes in India. A half-dozen of these religions are still there, each restless because of the others; perhaps all well-nigh resistless before the twentieth century's best Christian message. Religion is on the ground early and late, first and last and always; tenfold more elaborate religious codes than the Jews ever possessed. Building a house, digging a well, preparing for marriage, casting up accounts, beginning his spring plowing, sowing his seed, gathering the harvest, and all that one can conceive of his doing, a man does with some religious ceremony. The zeal of the people in expressing their devotion to their gods goes to the extreme of self-abnegation and self-denial, unheard of among the most zealous of Western Christians.

Among the one-third of the human race who are the followers of Buddha must be counted India's contributions. That prophet had a great soul. Like Christ, he thought out the problems of life in the mountains alone; like him, he left no writings in prose or poetry. He lived, he thought, he died. The system which bears his name is not all contradictions and falsehoods, but it does lack the dynamic force of an ever-present and all-powerful personality.

Mohammedanism is a force upon which India and many other lands have had to count for centuries. Mohammed fought against idolatry. He taught submission to the one personal God; he acknowledged Jesus as the Messiah, though not as divine. The Koran he believed to be the last stage of God's revelations to man. He has ninety-nine names for God. Shall we go to his followers with the hundredth and crowning one of Father? Among the Mohammedans woman is man's slave. Crime or immorality will not excommunicate a Mohammedan. Church and State are one. Sensuality and lust run in the Tartar blood. Its fatalism is fatal to its own healthy development. Mohammedanism needs to put Jesus supreme. It needs the love of righteousness. It needs the conception of God as love and of religion as a life with God, a life of love and of holiness.

The followers of Zoroaster, the Parsees from Persia, have been in India for five hundred years. Zoroaster was one of the great teachers of the East. An echo of his own moral struggles is heard in his teachings of dualism. The Parsee adores the sun, the source of so much blessing, giving life and light and having such cleansing power, being, too, the largest body symbolic of the source of all such power. The Parsees are devout. They do not proselyte. Their temples are exclusive. Sins of lust and passion are regrettably noticeable among them. Charities abound, but are promoted by mixed motives. Zoroastrianism suffered its first blow at the hands

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

of Mohammedans in the seventh century. It will never recover itself. It lacks a vital motive to live and to do.

Then there is Hinduism, ancient and modern, the strongest, the oldest religion in India. There is a certain prestige about old age. Hinduism has gained no small share of its power by its openness, in a way, towards other faiths. Probably for this reason very few Hindus could be found in all Hindustan who could define Hinduism. This ancient, elaborate philosophy is professed by 190,000,000 people. Nature-worship is its backbone, mystery its watchword. The Hindu connects all unusual phenomena with Deity. The Vedas are selections made from the ancient scriptures, and are not the daily thought of those former pastoral people. Hinduism, ancient and modern, is a conglomerate, colossal mass of philosophies and systems hopelessly interborrowed. What of truth is in it is from God. Its teachers and its writings have gripped the people as few other religious systems have ever done. Still, religions must be judged, not by their roots, but by their fruits. Hinduism is not sufficient to the task of saving men from sin, nor does it incite to unselfish service for one's fellowmen. The caste system of the Hindus is unyielding and intolerable. Preservation of life is the cult of some sects, while animal food is freely used by people of others. The custom of early marriages with all its attendant evils, the abuse of widows to limits of cruelty and sensuality inconceivable, and the opposite of this, namely, widow remarriage and postponement of weddings to maturer life, are observed together in almost any city or town. Religious opposition so easily develops fanaticism and bursts out into intolerance. Hence the active dislike of these people of differing religions in India for one another, and the open riots, in some cases suppressed with difficulty by the police and the standing army. The thin crust of consent to live in peace, because compelled to, all too often breaks through with real volcanic explosion and disaster. Here is a problem for the peace-loving Christian.

The extreme conservatism of the East often baffles the most ambitious hustler of the West, and makes him side with Kipling in the conclusion that the race is not for the swift. The East will simply not race. The leisurely life of the Orient is no doubt due partly to the enervating climate, partly to the general fertility of the soil, which with a little coaxing has for centuries supplied the limited material wants of millions of humanity, partly to the predominating fatalistic philosophy of the people, and possibly more than all to the semi-superstitious and religious beliefs of the people, which still have a firm grip on most of them. A single illustration will suffice. A few years ago, Ahmednagar, one hundred and fifty miles east of Bombay, with a population of thirty-eight thousand, experienced its first siege of the ravaging plague. That disease has in the last decade carried off two million people in India alone. Upon the spread of the disease Government medical authorities planned rigorous measures for the daily inspection of the city; the segregation of families where patients were found and the removal of the patients to temporary hospitals were ordered. An old priest started the story that the Queen of England was dying of old age, and that her physicians had prescribed for her a diet of human hearts, and all these plague regulations were a subterfuge on the part of the Government authorities to secure human hearts; the patients once taken to the hospital would be drugged and then the hearts removed and forwarded to the Queen. The story was widely believed, especially by those who yield to priestcraft, and the result was that people hid their sick, buried their dead secretly in wells or under their houses, or, deserting both sick and dead, locked them up in their houses and moved away. The death-rate reached seventy a day.

If it is true that religion permeates all the activities of the Hindu, it is also true that such superstitious beliefs are inseparable from his religion. The control the priesthood has of the ignorant people is probably without parallel. The priests are the interpreters of the scriptures, the revealers of the gods' wishes, and are often worshiped as gods. I have seen even the ordinary Brahmin, laying no

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

claims to being a priest, stop on the crowded streets of our city while some of the people poured water on his feet and then drank it as a special cup of blessing. Certain classes of priests determine the lucky days for weddings. Large parts of the year are altogether excluded from these chosen days. The farmer sows his seed in certain phases of the moon declared by his priests to be lucky, while signs of all kinds control devotees starting on pilgrimages. Will the truth appeal to such minds? Will these people who live in the past be easily reached by the Christian's message, taken to them barely a century ago? It is not easy to say yes, but not possible to say no. In a large measure all this is due to the dense ignorance of the populace. One woman in about seventy can sign her own name, and one man in about twenty. There are scores of villages in the Bombay State alone with no schools of any kind.

Are there any redeeming features in this situation outlined above?

There are the great ports and centers of industry, like Bombay, Calcutta, Madras, Karachee, and Colombo, among the busiest cities in the world. The first two furnished last year a commerce worth five hundred million dollars to the Western world, while the entire foreign commerce of America was worth to her only a billion dollars. The world's commercial interests are bringing India into line with better nations. This will bear fruit in more than simply economic lines.

There, too, are the men caught by the ambition of learning who are in the half-dozen universities established by the British Government, and sustained at millions of dollars of annual expenditure. Or, with a larger ambition still, they will cross over to Cambridge or Oxford, or to Germany, or to the United States, whence scores of intelligent young men are returning, with their B.A., M.A., or LL.B. and M.D. proudly attached to their names. Many such will already be found in India occupying judges' benches, practicing as lawyers and doctors, acceptably filling civil offices of legal, judicial, and financial responsibility. They may be found as officers in the standing army, in the forestry and the engineering departments. Some of them are heads of large business firms and managers of factories. All this is but a beginning, when the country is considered as a whole, but a good beginning, and it is significant. Under Lord Curzon primary education received a great impetus. It is being encouraged under his successor. Much as one may often regret the religious neutrality of Government schools, or decry the great predominance of Hindu literature used, which makes the way easy for the teachers, almost without exception themselves strong Hindus, to refer to Hindu mythology and to the Hindu scriptures—in short, to teach Hinduism—and little as this educational system may reach the most neglected classes, since it is against the social and religious instincts and customs for a higher-caste teacher to associate with lower-caste pupils, yet the Government schools educate. They prepare for higher education. They start ambitions for learning, and are helping boys, and girls too, to more knowledge. This opens the way for better influences to come into their lives. The horizon is broadened. The past and the environment of the present become unsatisfactory. The desire for better things is started.

The mingling and commingling of these diverse peoples is brought about by such agencies as railways. Travelers must sit together in the trains. If they travel all day, they must converse somewhat, and they have their lunches with them. Irrespective of caste or creed, they must become acquainted with one another. There are thousands of miles of railway in India. More are added every year. The interests of the people in other classes and places than theirs are stimulated by the newspapers, English and vernacular, now found in all cities of twenty thousand or thirty thousand and over. Disasters or developments anywhere are crowded on to the notice of all who can read. People are compelled to think about one another, and to take a slight interest at least in the welfare and the woe of others. The wider acquaintance with foreign lands, too, is increasing. The desire to travel abroad, to pursue studies in Western lands, the visits of leading men to our countries, merchants

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

and kings and students coming to America to study the economic, the social, and the educational conditions and institutions, have many good results.

The pathos of idolatry or polytheism anywhere is the restlessness of the soul seeking for God and for help somewhere, doing everything or anything, calling anything, all things, God, leaving nothing untried to find satisfaction at last. All modern influences which in any way have come to affect India's people simply conspire to bring out this uneasiness. The theistic movements under the name of Samaj are all the outcome of Christian influences. These systems postulate that there is one God; that all men are brothers. This is expressing strong convictions against idolatry and the caste system. Leaders in these Samaj churches (for they are churches in some sense) have lately urged the practical method of testing the tenets of Samaj followers by calling together people of various creeds and castes—Mohammedans, Hindus, Christians, Samajists, and others of whatsoever origin—and asking all to share in a common feast. Such gatherings are to be the regular features of the Samaj national gatherings in many parts of India. The followers of Zoroaster, Krishna, Mohammed, Buddha, and Christ are comparing notes as never before. The Hindus, and others too, are eliminating from their religious festivities many immoral and distasteful features. Other festivals are being remodeled. Many public teachers and priests are attempting to restate Hinduism in more Christian terms. They are trying to find similarities between Hinduism and Christianity and to prevent converts from leaving the old faith. To be sure, these efforts may not be as widespread as one might like to see, but spreading they are. In many instances the native non-Christian press is urging that the Christian be given a standing according to his intrinsic value, just as any other man should be.

From the political point of view, something encouraging is observed also. The desire to have national gatherings to discuss reforms such as child marriage, female education, widow remarriage, etc., has already borne fruit. The interests of the common classes and kindred subjects are discussed. Gatherings are convened to articulate the immediate political interests of India, to discuss India's representation in Parliament, or the starting of national universities, or to petition the British Government to allow equal competition between natives and foreigners for appointments to civil offices of all kinds. The discussing of India's natural resources and her indigenous industries with a view to improvement—in short, attempts to formulate national life and urge patriotism upon the Hindu as a lofty sentiment—are coming to be a feature of India's activities, although for the present only a limited number of leading men seem to be moving in these lines. No small amount of encouragement to all this was given by a recent deputation sent to India by Japan. The enterprise and activity of that little Asiatic nation, deserving rather the adjective great, are mightily influencing all neighboring Asiatics.

The serious features of the problem and some redeeming features of it lead to a consideration of the question of solution.

The solution is imperative and not impossible. So far as it lies with the missionary, I believe that he must go more and more with these three ideas dominating his policy and all his effort. In the first place, he must be conscious of the fact that centuries before the first preachers from the West ever landed among these people, God was busy with them, revealing himself to them according to the capacity they had to receive. The preacher must go in the spirit of Jesus, desiring and working, not to destroy the law and the prophets that already exist among them, the ideals they may have, but trying to fill in where they need more light and more effectual help from sin. The iconoclast who says, "Away with all this you have here! it is all falsehood and superstition and empty liturgies, dishonoring God and a curse to men; I have what you want; this is the truth, take this," will find little response in India, as he will anywhere in God's world. Woe to him who destroys another man's ideal! Let him rather build upon the good to be found and bring it to the best development with

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

the larger help offered through the daily companionship of Jesus of Asia.

In the second place, the missionary must interpret in a larger way the words of Jesus, "Go into the whole creation and preach the gospel." He must believe that that means more than geographical extension; it means go with the Gospel and permeate all the departments of men's lives. Man lives but one life. There is no secular and religious distinction to the Christian; he does all things for the love of God, for the love of man. Man must be lifted symmetrically. His economic condition, the indigenous pursuits of his country, any special resources in his land, his social life in the home and among outer circles, his educational needs, proper sanitation for his dwellings and towns, effective medical care for his body, and his religious needs—all these sides of the man's life need the Gospel's help. Giving him the right kind of help along these lines is giving the whole Gospel to help the whole man. This the missionaries are trying to do just as fast as we back them up with something to invest in such enterprises.

In the third place, the missionary must go desiring most to take to the non-Christian people the essential message of Christianity, and not in the boastful spirit which bombards the heathen in his blindness with a storm like this: "You take the Lord Jesus in your heart and put all this elaborate church paraphernalia, which we have prepared in the West under certain peculiar needs and conditions, and put them on your back, brother, and God bless you!" Why, the thoughts and deeds of the Orientalist are all alive with religion! Let us say to him, "My brother man, you and I can walk in daily touch with God every day; Jesus will teach us how to do it; he did it himself, he knows what help man needs. By his daily companionship with them he can help men to know God better, and to walk nearer to him. Shall I tell you about Jesus?" What else besides this do we wish the Orientalist to take from the message that Christianity has for the world?

Multiplied organization does not run in the Hindu's life, but the people do possess a genius for religion. They have their own countless ways of expressing their inner faith, imperfect, distorted often, to be sure, but I believe the Hindus need far less than we think the externalities of Western Christianity. Heaven save the Orient from the havoc of isms! The religious instinct, the devotion and abundant religious activities, are already the Orient people's possession. Add to these the power of truth, righteousness and love personified in the God-man, and the church of the East will be the greatest church we know. I will go further than that and say that God's complete orb of truth is so great, so much greater than any of us think, that we of Christendom will never know it all till men everywhere made in God's image and feeling after him have experienced the Father's saving presence in Jesus the Saviour, and have brought in their contributions to the interpretation and the understanding of God's truth. We are people of one world. None of us liveth unto himself, and no one part of the human family can do the thinking for all the rest. With the multitudes and varieties of peoples, their religious activities, the contributions of many good thinkers, and with the mistakes and successes of the Western church, and the ripest results of our best scholarship in science, in speculation and religion in view, India's millions will one day rise to the position of a great church power, and take their full share in the work of the world's redemption.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE NEW SPORT OF REAL-ESTATING

BY BERT LESTON TAYLOR

Real Estate. *n.* Land for which real money is asked and on which taxes are required to be paid.

Real-estate. *v.* To investigate, explore, and consider land with a view to purchasing, but without necessarily having the purchase price.

—*Twentieth Century Dictionary.*

REAL-ESTATING as a recreation is not so new as solitaire whist, but it is only within recent years that it has become popular as a sport and taken its place beside motoring and golf. It is with golf that one naturally compares it; and the two diversions have these points in common: They take one into the open air; they compel mild exercise; they may be pursued when one has become too stiff for tennis.

But to golf one must belong to a club, or negotiate an invitation from a member; one must foot it to the links or pay to be transported thither; at the club, too, one may easily fall into habits which one's wife would hesitate to approve, except on ladies' day. On the other hand, in real-estating—

"It is a pleasant day," I remark to Arethusa; "suppose we go real-estating."

She assents, and I telephone to a real estate sharp of my acquaintance: "Hello, Higgins! If you have any bargains in country property, I would like a look at them this afternoon."

"I'll be around with the auto in about an hour," he replies.

And an hour or so later we are chugging through the landscape in the pleasant sunshine, and Higgins is pointing out the various properties for sale along the way.

"This," he remarks, signaling the chauffeur to stop, "this is my best bargain; grand old house, built in 1798, good barns and outbuildings, and seventy acres of as fine land as ever lay outdoors."

"How about neighbors?"

"Best ever. You are sandwiched in between two magnificent estates." He mentions the names of two well-known members of the plutocracy.

"And the price?" I inquire, carelessly, as if I were buying a grapefruit or a dog collar.

"Twenty-eight thousand. Might shave it a little."

I glance at Arethusa: not an eyelash has quivered; she is an even better real-estater than I am. We descend from the auto.

"Here is the best look-off," says Higgins, leading us to an eminence commanding a million dollars' worth of view.

"This is the place for the house," I remark.

"We will move it here," my wife decides promptly.

The question of outlook disposed of, I inquire whether there is a stream on the place, and learn that a perfectly good brook crosses the lower end of the homestead. Leaving Arethusa to explore the house (old houses are her dearest fad), Higgins and I walk over the seventy-acre tract, discussing its comparative cheapness when compared with contiguous property, and its probable appreciation within a very few years.

Arethusa bubbles with enthusiasm over the house. It is nearly all hand-made, and is unspoiled by modern conveniences. There are fireplaces upstairs and down—one with a crane—and an old-time smoke-oven aloft. The mantels are hand-carved, the door hinges and latches hand-wrought, the window-glasses are somewhat larger than dominoes, and all the floors run uphill. In the attic are innumerable copies of Godey's Lady's Book and Peterson's Magazine. "And I found a spinning-wheel and a hoopskirt," says Arethusa, excitedly. "I shall bring those downstairs and put them in the hall or the den."

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

We withdraw to discuss the sordid financial end of the enterprise.

"Twenty-eight thousand dollars is a good deal of money," I observe, tentatively.

"Mr. Higgins said they might shave it a little," my wife reminds me.

"Well, say twenty-five. Where in the world are we to get twenty-five thousand dollars?"

"They wouldn't want it all at once, would they? Don't you suppose they would take two thousand down and the rest on mortgage?"

"Assume for the sake of the argument that they would; where can we raise the *two* thousand?"

Arethusa's forehead wrinkles, and then as suddenly smooths.

"Perhaps Aunt Jane would lend us the money," she says. "We might just as well pay interest to her as to a bank."

"To be sure. That will keep part of the mortgage in the family," I reply, and we return to the auto.

During the afternoon we inspect a dozen properties. Some of these we merely glance at, others we explore; but we find nothing we like so well as the seventy-acre tract with the house built in 1798. We tell Higgins that we will come to a decision within a week, and thank him for a profitable and a pleasant afternoon. We have motored some twenty-five miles and have walked the equivalent of eighteen holes at golf, or better, through grassy lanes and smelly orchards and woodland murmurous with brook water; we have exercised, not only our limbs, but our imaginations, enjoying all the pleasures of property-owning with none of its pains; we have, in a word, had a most delightful excursion, and—it has not cost us a penny.

Of course the gentle reader understands that real-estating must be pursued in perfect good faith, for otherwise an honest sport becomes an ignoble scheme for obtaining entertainment under false pretenses. One must really wish to buy "a place in the country," however humble, and it is the property within one's means that one actually quests for; but imagination is untrammeled, and is indispensable to real-estating. It is indispensable because, first, it enables one "to investigate, explore, and consider land with a view to purchasing, but without necessarily having the purchase price;" and, secondly, it enables one to reform, before the mind's eye, the most abandoned farm, and make its desert acres blossom as the rose.

Given imagination, nothing stimulates it more than real-estating; nothing, again, leads one, educationally, more widely and pleasantly afield. Latent talent for landscape gardening, architecture, interior decoration, is developed in a surprising degree; and, pursuing these things, one is brought into contact with interesting, often fascinating, people. Real-estating also enables one to get into houses which are barred against the merely curious, and enlarges one's knowledge of how "the other half" gets on. Every seasoned real-estater has remarked to himself or his wife, "Isn't it funny how some people live?"

Golfers chatter of their scores, real-estaters of their "finds" and narrow escapes from property-owning.

There is my friend Atwater, who, in prowling around the New England village of Red Brook, stumbled on the most beautiful Colonial house imaginable.

"Its only occupant," he relates, "was an aged dame named Scofield, who coldly informed my wife and me that the place was not for sale, and refused even to permit us to view the interior of the house. We inquired a bit, and learned that the old lady had a lot of wonderful furniture and china, and had been pestered by curious summer visitors. We learned, too, that a man named Hornbeak held a mortgage on the property, and claimed to own it.

"We approached Hornbeak. He professed to be willing to sell, but it made his heart bleed to think of depriving Dame Scofield of the only home she had in the world. You could tell at a glance that Hornbeak was as soft-hearted as a grindstone, and we wondered what his game was until he hitched up and carried us two miles uphill to look at a piece of land for which he claimed the finest view in the State. It was an entirely satisfactory view, but there was nothing

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Colonial about it, and we told Hornbeak that we preferred to figure on the Scofield place, much as it would grieve him to turn the old lady out. He was disappointed, and on the way down the mountain tried to sell us his horse. But again we demurred. There was nothing Colonial about Faithful Billy; he was nearer Gothic.

"Meanwhile Dame Scofield had got wind of our dickering with Hornbeak, and sent word to us that she was the only, original owner of the property. We hurried over, and this time were cordially received. While my wife rummaged the house and pawed over the china I arranged with Dame Scofield to lift Hornbeak's mortgage and pay her a few hundreds in addition. In the enthusiasm of the moment I quite forgot that the old lady had no other home to go to, but my wife spoke of it on the way back to the city, and we began to see what a shame it would be to turn Dame Scofield adrift. We pictured her tottering away in tears from the ancestral porch, and dear old Hornbeak trying to comfort her, and—well, we simply didn't have the heart to do it. That," concluded Atwater, "was the narrowest escape I ever had."

Not all real-estaters are so lucky. Accidents happen to the best of them. There was my friend Bentley—we speak of him in the past tense, as one dead. Bentley lost his head completely and actually *bought* a property. Poor chap! he feels pretty sheepish about it, and blushes painfully when I ask him whether his roof leaks, and how he likes seesaw floors, and what train he usually doesn't catch to the city.

I myself have had some close shaves. September last I heard of a bargain in a happy valley some six miles off the railway. The town clerk at the county seat, who had the selling of the property, hired a handsome turnout and drove us over the hills. And from the moment the house came into view Arethusa and I yearned to possess it.

It was a grand old mansion, with a vast hall amidship, an old-fashioned kitchen big enough to give a ball in, half a dozen fireplaces—everything we had dreamed of. The ninety-odd acres were ideally divided into pasture, meadow, and woodland, and at the rear of the house ran the indispensable little river.

Left to ourselves for a few minutes, Arethusa and I exchanged significant glances.

"At last!" she sighed.

"Yes; fairly caught," said I. "The price is absurd—nine hundred dollars."

"There doesn't seem to be a single defect—nothing that we can object to."

"Not that I can see."

"There are no mosquitoes?"

"It is September, my dear. Still, this is not a mosquitoish locality."

"Then we shall have to buy it."

"I am afraid so."

We walked along the bank of the river.

"I wonder," said Arethusa, suddenly, "what makes the water so dark?"

"It *is* dark," said I, "almost black; and the river bed is sandy."

"Ask that man going by," said Arethusa. "He may know."

He did. It appeared that a paper-mill was located two miles upstream, and that the refuse and chemicals from this mill were dumped into the river. "Smells awful bad in summer," said our informant.

Of course that settled it. The town clerk agreed with me that so long as the farmers in the valley tolerated the polluting of the stream they could not hope to interest "city folk" in their property. He was ignorant of the fatal drawback, he averred, and regretted that we had wasted our time to no purpose. But we assured him that we had enjoyed the drive, and had spent a very pleasant afternoon.

Speaking of mosquitoes, a topic inseparably connected with real-estating, Atwater relates an experience with Higgins. Higgins had taken him to one of his bargains, and was expatiating on the view, when Atwater observed a large mosquito light on the agent's forehead.

"By the way," said Atwater, carelessly, "are there any mosquitoes here?"

"Never heard of any," replied Higgins, with admirable nerve.

Atwater looked him in the eye. The mosquito meanwhile was boring in.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

"Are you quite sure?"

The mosquito drilled to the limit. Higgins smote the insect flat.

"Oh, well," he said, "there may be one occasionally."

POSTSCRIPT: Arethusa has just come in with news of a glorious Colonial house that may be had for the foolish sum of fifteen thousand dollars. "The only drawback," she says, "is that it, the house, is too near the street."

I suggest a ten-foot brick wall. But it may be cheaper to move the house back a few hundred feet. I shall inquire of a contractor to-morrow.

THE BEATITUDE OF PROGRESS

BY PERCY H. EPLER

I. Progress—the Beatitude of the Nation.

Equality is the equal right of every man everywhere to progress.

Troubled by the statement that there is no such thing as equality in America and that the Declaration of Independence is mere bombast and fustian, I light upon this air-clearing definition, rediscover our National birthright, point it out to others, feed upon it myself with joy, become a patriot with a reason.

By it I see the advance of our constitutional freedom upon the lesser liberties of Old World monarchies. There classes are petrified into castes. Here they are not. There a man cannot easily pass from one level to another, and it is not meant that he should. Here it is meant that he should, and he does. Such equal chance to progress generates our native-born equality and breathes out a beatitude of hope which is distinctly atmospheric of America.

My conscience and Christianity have sometimes been challenged by the extreme Socialist's demand, for equality's sake, of an equal distribution of wealth and a leveling of fortunes. But, in face of this illuminating definition of equality, I see that such a course would be fundamental inequality, for it would destroy the equal chance of every man everywhere to progress according to his individual ability, a thing different in every person. Such apparent inequality would be basic inequality—a slavery worse than any that ever shackled humankind. It would reduce every man to mediocrity, prosperity to penury, and progress to paralysis.

But whosoever, poor or rich, that threatens and destroys the equal right of every man everywhere to progress is equally an enemy of the Republic. My brother the social extremist troubles me no more than the kind of money king that advances only by crippling and defying his fellow-man's right of way independently to go on. Such a blockade-runner of progress's equal right is being exposed to-day as our most dangerous foe. His exposé brings to an American heart satisfaction and assurance. Our right to progress—it is being battled for and saved!

Once confused by the negro problem, I am by this idea of equality made clear. Four decades ago mere nominal political liberty granted the African was grand, but it did not make him free, as men then thought. For it did not wholly put him on the equal right of way, ethically, educationally, and industrially, to progress. This new liberty is what is being found for him to-day—a freedom not of form but of substance, where "an inch of progress is worth a yard of fault-finding."[1] Therefore hope! The negro is on his way to a deeper equality. A new beatitude in view of this dawns upon the black.

Our colonial questions pestered me, and I was troubled when my friend the Boston minister exclaimed, on his embarkation for Europe, "The Republic—the Republic is dead!" I was tempted to fear. But peace comes in the light of this working idea of equality, and I see our colonies on the way to just this—the growing equal right of every man to progress, educationally, industrially, and

[1] Booker T. Washington.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

ethically. So I say, "Amen." They are getting the substance of liberty in preparation for the form thereof. Such a fact brings, not perturbation, but a National beatitude.

Equality—the equal right of every man everywhere to progress. Quaking at the tread of herds of Europe's masses at Castle Garden, in this I find peace. I go down to the alien's home which he so fast acquired. In broken English I hear the father say to his son: "My boy, I want you to have a better education and career than I had. And you can, and you will"—and he does. I hear the mother say to her girl, "My daughter, I wish for you a better home than I've had, and you can get it, and you will"—and she does. It is so all along the line.

The consciousness of progress is the beatitude of the new industrial millions and is what makes them happy. It is a new and blessed assurance of equality—an equality which knows no petrifaction of classes, but says to every man, "Come up."

Prince Henry, surrounded by his German cuirassiers and accompanied by his princely staff, was asked, after his visit to America, his conclusions. And what a climax to what we have said was his reported reply when he made answer that the greatest revelation in the American people was this: *The hope that lit the upturned faces of the multitudes that banked the highways, in contrast to the sodden hopelessness that sat heavy upon the peasantry of Europe.* And from what did the hope that lit their faces spring? It sprang from the glad sense of the equal right of every man everywhere to progress—America's God-given birthright.

II. *Progress—the Beatitude of the Individual.*

The confusion which is everywhere routing men's minds to-day is due to a lack of personal independence, which might be had if, instead of losing his head and being carried off his feet by what other men are thinking and saying and getting and doing, a man should look to and stand by his own sense of progress.

Starting with what the Almighty has given *me*, be it ever so little, and though my advance be away behind some other man's starting-point—am *I*, a law unto myself, progressing? That is the point! Let me feel that I am, and I will have a blessed sense of independence. I shall not care if others are ahead. I am doing my best—not another man's best, but my best. I am filling my place—not another man's place, but my place. I am doing my work—not another man's work, but my work. I am running my race—not another man's race, but my race.

"Not in the clamor of the crowded street,
Not in the shouts and plaudits of the throng,
But in ourselves, are triumph and defeat."

I am to use, as the stage by which I gauge my progress, not some other's stage of life, but the previous one in my own. If I can look back and say, "I have advanced over that"—it may not be very illustrious, it may not be very great, the world may think little of it—yet be it advance over my former levels, then a new happiness arrives in my soul; I am enabled to get up and go on; and in a world of my own, independent of any other man's world, I feel God's commendation there. I am advancing along lines and within limits set me by the Almighty. I am in harmony with myself, my fellows, and the universe; and, unconfused, unhumiliated because I have not come up to some other man's goal, I am as independent as a king and as kingly as a son of God.

"Ask thy lone soul what laws are plain to thee—
Thee and no other! Stand and fall by them,
That is the part for thee."

When disheartened, then, by what others are saying and thinking and getting and doing, I can fall back for my beatitude of peace upon this—my own soul's sense of progress.

Phillips Brooks, disquieted by a cartoon which made light of the defects of his qualities, whipped it over and wrote on the back—

"Is this then the way he looks?
A tedious creature, Phillips Brooks.
Well, surely, if 'tis thus he looks
The world well doubts this Phillips Brooks.
Yet, if he knows himself, he'll try
To give those doubtful looks the lie.
He'll walk the path that shall be shown,
He'll trust a strength that's not his own,

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Till men, when laying him to rest,
Shall say, 'At least, he did his best.'"

Nothing can throw a man off his equilibrium and equipoise if he but have the balance-wheel of progress.

Criticism cannot; neither can even sin or age.

David committed a sin whose penalty cursed his family and rotted the family tree; cursed the kingdom and displaced the crown; cursed the temple and violated the very stones. Even then he met God with it. He subjected it to His breath, and though his outward life plans were lost, God made him through his psalms of penitence and praise a Temple, if not for his age, for millenniums; a Priest, if not for his day, for all days—a Priest to whom all penitent souls in the stained temple of life may go for consolation.

Meet God with your sin. Subject it to his breath. He can make you like David, a temple, if not for a multitude, for one; a priest, if not for a host, for another. In this, as with the fallen king, may be your greater glory—in this your masterpiece.

Here comes a man who grants even that, yet says, "But age has thrown me from the track of progress. I am growing too old."

I confront such a man with his faith which he has yet unfathomed. I charge him with its uncaught message.

Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of this earth, fainteth not, neither is weary? He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

No! An old man has not lost, but extracted, the essences of life. The realities are his, stripped of husks and forms.

"The soul's dark cottage, battered and decayed,
Lets in new light through chinks which time has made;
Stronger by weakness, wiser men become
As they draw near to their eternal home."

The brilliant mistakes of to-day are the mistakes of young men who in the enthusiasm of shooting have not seen where bullets hit; who have mistaken form for realities and have never been disillusioned. The voice of the old man, pushed aside as good for nothing, is a great need to offset their rashness. It needs to be lifted from oblivion again. It needs to be elevated at the city's gates—for it is true yet that we need "old men for counsel and young men for war." A man is never unneeded.

Age cannot throw him off the track of progress, nor dislodge him from its beatitude. Nothing can. There is no exception. It is a universal principle, true for all time. Hence no other one thing in the universe can give a greater sense of joy and peace than the consciousness of progress. It is indeed everywhere the beatitude of the individual.

We have heard it said, "I smile when I see God's completeness round about my incompleteness, and round my restlessness his rest." It is beautiful, but not wholly true. We smile when we see our incompleteness progressing towards his completeness, and, progressing towards his rest, our restlessness. The progress of the Spirit is the smile of the soul.

III. Progress—the Beatitude of God.

He progresses in his physical worlds.

Such is the depth of the immensity of space that the farthest star's light, though traveling 186,000 miles a second, takes 800,000 years to reach the earth, and the nearest star's light takes no less than four years. But in this immensity of space new worlds are forming before our eyes. Fire-mist and star-dust are seeable wheeling about a central core in all the stages of formation of new globes, forming as this globe formed ages ago. The spectra of the spectroscope, which catches their rays and splits them into prismatic bars, finds such bars identical with the bars which known elements on this earth, when set afire, burn—a fact that proves that those starry worlds are forming out of the same elements as this planet.

There they are—being created in unimaginably larger proportions than our globe, but in like stages of construction! There still is enacted the divine fiat, "Let there be light!" There still the morning stars sing together, and all the

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

sons of God shout for joy! There "His arm is stretched out still!"

Instead of "the eternal silence of the infinite spaces, where the intolerable vastness bows him down and the awful homeless spaces scare his soul;" instead of "the cold, pitiless, passionless eyes, cold fires, yet with power to burn and brand His nothingness into man;" instead of "a ghostly eyesocket that stares at us where an eye should have been," the seer detects the living God—God, moving, acting, progressing!

God is also progressing in his Truth.

The Bible is a progressive revelation. Troubled by the discovery in the Bible of outworn standards and lower levels—scientific, literary, historical—I have in this definition, all stumbling-blocks removed, an increasedly enlivened Bible, and the recovery for myself and others of the experience that the blessed "secret of Christian rejuvenation is a bath in the original sources."

The revelation of God has always been commensurate with the capacity of man to receive it. God is "the Father of Lights, with whom is no variableness, neither shadow of turning." The variable quantity has not been God, but man. Man, being the medium of that revelation, and man's mind having varied, the received revelation has varied. Light has always been the same. The changeable factor has been the medium.

It is like physical light and the eye. Science knows that once the light shone and that there was no organism of the eye to receive it. But light beating on the rind of the creature's skin finally developed a crude organ. Then, still shining, more and more it refined, developed, and enlarged the organ, till its retina caught more and more of the light ray. The sunlight was the same but the medium differed. The light came to the creature gradually through the gradually developed eye. The Creator made the eye as well as the light, and therefore determined the gradual and progressive reception of the light. Just so, it is not to disclaim God and to say that only man made the Bible when we call it a progressive revelation, with truths, standards, and levels at first imperfect and lower, then advancing commensurately with the capacity of man to receive it, till in "the path of the Just it is as the shining light, that shineth more and more unto the perfect day."

It is like the evolution of the window-pane. The sunlight has always been the same. But once the window-pane was of oiled skin, and the light that shone through into human dwellings vague and darkling. Then the window-pane was of oiled paper, and the light that fell through was brighter but still vague. Then the window-pane was of crude, rough, coarse glass, and the light that fell through was brighter, yet still discolored. Finally the window-pane was of melted white sand, pure as crystal, and the light that illuminated the dwelling was absolutely clear and brilliant.

So with the Bible—the light of God is eternally the same. In Genesis, as through oilskin, it fell through the child-mind of primitive man, and the resultant light recorded was real but vague. In the Kings it permeated the oiled paper, as it were, of the minds of that day, and the reflection was brighter but still vague. In the Prophets it passed through the raw, crude glass of the prophets' mind, and the light that shone through was radiant and roseate, realer than ever before, but not yet clear. Finally, in the mind of Christ came the crystal-pure medium, and we see in it "as in a glass—the glory of the Lord."

To detect God thus in his truth, moving, progressing, through man to man, medium to medium, age to age, is to see in the old dead Bible the Living God. Instead of making us throw the Bible away at the discovery of lower levels, it will make us cry, "Surely the Lord is in this place; and I knew it not."

God progresses not only in his worlds and in his truth, but in his love!

The love of God reached its high tide in Christ on Calvary. There was its extension into time and space. Christ on Calvary was the fountain head on earth of the underground stream of the atoning love of God. There was the nativity, not of the Christ-babe, but of Love, full-born, not of Mary at the incarnation, but out of the travail of God's heart when Christ cried, "It is finished." There, at Calvary, the love of God first

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

reached high tide Yet it did not end there. In height Love's high tide was reached. In breadth it was not.

Is it high tide when out in mid-ocean the water rises to full sea? No; it is not high tide till it sweeps over the surface of the intervening seas, uplifting their level to its level, surging earthwards till it fills every empty channel and lifts every listed ship. Not till then is the tide high and the sea full. So the love of God that reached its blessed height in Christ on Calvary did not end there. It is still progressing. We are in a stage of that progress now. Starting from that point in the mid-ocean of time, at the crucifixion, it still goes sweeping over the intervening seas of humanity, lifting their levels to its level, surging earthwards, till it fill every empty channel and lift every listed ship. Yes, God's love is still progressing! There's no question about that. The only question is, *Are we progressing with it?*

GEORG BRANDES: SOME CHARACTERISTICS

BY PAUL HARBOE

THE Macmillan Company have just issued Georg Brandes's "Main Currents in Nineteenth Century Literature" in a new illustrated edition. This monumental work is now completely accessible in English. The six volumes bear the following titles: I. The Emigrant Literature; II. The Romantic School in Germany; III. The Reaction in France; IV. Naturalism in England; V. The Romantic School in France; VI. Young Germany. It is only fair to say parenthetically that the arduous task of translating Brandes's pure, flexible Danish into our language has been admirably done.

In his introduction to the second volume of the series the Danish critic makes these statements: "I shall endeavor . . . to treat the history of literature as humanly as possible, to go as deep down as I can, to seize upon the remotest, innermost movements which prepared for and produced the various literary phenomena. . . . By preference, I shall always, when possible, embody the personal in the abstract. . . . Drawing-room history of literature, like drawing-room poetry, sees in human life a drawing-room, a decorated ball-room—the furniture and people alike polished, the brilliant illumination excluding all possibility of dark corners. Let those who choose to do so look at things thus. It is not my point of view."

From the attitude these lines denote (they were written over thirty years ago) Brandes has never departed. In a certain sense and to a certain extent his development has taken place along a straight course. To the best of my knowledge, his life has been shaken by no such phenomenon as a spiritual reaction. The difference between Brandes at thirty and the same man at sixty-four is mainly one of stature. The years have left his early convictions, beliefs, principles, practically unchanged. He knew and accepted himself, stood erect and strong in the light of his assurance, at an age when most men are still groping in the dark of moral trepidation, surrounded with phantoms of multiform questions, riddles, enigmas. Once having recognized his own particular genius in that of the man who taught him the very rudiments of modern criticism—Hyppolyte Taine—the pupil was never to renounce his first and chief master. What wonder, then, that here and there throughout Brandes's many books we should hear, as it were, the echo of the great Frenchman's voice?

A journey with the subject of this little sketch is not so much a journey among books as an intercourse, a companionship, with men. His interest in what certain writers have said is, indeed, sometimes even subordinate to his curiosity as to what they have done or how

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

they have lived. It seems trivial (for the obviousness of the thing) to observe that there is nothing of the traditional Easy Chair atmosphere in his writings, nothing suggestive of the familiar-talks-in-a-library style of literature. As discursive as any contemporary, he yet never chats with you good-humoredly, reminiscently, about this or that situation, character, or subject. It is apparent that the Gentle Reader type is not, with him, a favorite presence.

The revolutionary spirit has always exercised a strange charm upon Brandes. Hence the men in whose company he himself appears most impressive are Shelley, Byron, Börne, Hugo, Heine, Ibsen, etc.—men at war with conventional society, all forms of authority—dramatic figures, iconoclasts. With those writers who seem screened behind their writings or who stand obscure, remote, timid, in the background of their stage he has scant patience. Beauty to Brandes is in a large sense inseparable from strength, strength equally so from passion, and passion from the fighting spirit, the latter quality being essentially indicative of personality. We have had too many harmless, soft-speaking, polite poets, he seems to contend. The sea of literature is altogether too calm and the crafts that sail it too gorgeous, too fashionable-looking. Let us have more open boats with fearless, viking-like commanders at the helm. The pen, like the sword, is a weapon to fight with, not a mere brush to splash colors. Be rebellious, Brandes further seems to exhort the young writer—audacious, fiery, determined, human or dæmoniac, but, above all, be fearless. Let your books be strong with the strength of your struggles, let them have the taste of the battles you won—or lost. Learn the lesson of the great individual, the great personality, whether intellectual aristocrat or spiritual democrat, and in his deeds you shall discover the secret of all human glory.

If there be any living critic greater than Georg Brandes, there certainly is none like him; none, that is, comparable to him for power of persuasiveness, eloquence, and stimulation. For one who has had occasion to acquaint himself with the story of his remarkable career it is impossible to read Brandes without feeling that he appeals most forcibly to youth, or, more properly, to the spirit of youth, which he has ever championed, and whose fire has never ceased to burn within his own bosom. Youth, and all that that grand word implies, represents to him the superb fundamental pregnant influence in human life. Without its devoted admiration, its passionate enthusiasm, what shall a man's endeavor avail? But if he can animate, arouse it, focus and harness its immeasurable resources of will and courage, he shall conquer empires.

In cultivating his critical faculty and storing his mind with myriad knowledge, Brandes has yet effectually guarded himself against the deadly affliction of staleness—to speak with the athletes. He has read tons of books and spent thousands of hours in libraries; but of equal significance is the fact that he has known thousands of men and women, and lived the life of a man of the world, constantly in touch with his environment, with the various manifest movements of his time, and forever "on the lookout" for the appearance of some new formidable gladiator in the arena of civilization. It was Brandes, we may recall, who first interpreted to Scandinavians the message of such men as John Stuart Mill, Henrik Ibsen, and Friedrich Nietzsche. And how he welcomed, how he celebrated, how he rejoiced in their achievement!

Brandes has been reproached in certain quarters on the score of his field of endeavor being cosmopolitan. It is true, of course, that his chief works treat foreign subjects. He has written a large volume dealing with the city of Berlin, biographies of Lassalle, of Disraeli, numerous studies in the French, German, and English literature, books on Russia and Poland, etc. However, it seems to me unjust to accuse the author of "William Shakespeare" of having neglected home product. For many years he acted as touchstone to countless young writers, encouraged and guided them, read their manuscripts, pleaded their case with those whom it concerned. He did all this at a great sacrifice of energy and time, and to a certain extent

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

he does so even to-day. Besides, it should not be lost to view that quite apart from his sympathetically admirable monograph on Sören Kierkegaard he has appraised the fictions of practically every modern Danish novelist of any importance whatever, and published appreciative essays on every representative exponent of the school that came into existence with J. P. Jacobsen's "Marie Grubbe" in 1876. However, for certain revered Danish classics he has had few words of praise and many of disparagement. Herein lies one reason why he will not for many years to come (if ever the miracle transpires) grow dear to the hearts of his fellow-countrymen. Another may be found in the circumstance, I believe, that his eye has never opened to the splendid greatness of Grundtvig as a moral force. But there are many other explanations, and this is scarcely the proper occasion for enumerating them

During the last decade his fame has flown far abroad. In most Continental cities he is admired not only as an illustrious critic but as a defiant, impassioned man of ideas, the aggressive enemy of hypocrisy, ignorance, and oppression. Public dinners in his honor have been given at Paris, Berlin, Vienna, Stockholm, Prague, and other places. I have seen him referred to by Polish, Russian, and Finnish newspapers as "that loyal friend of our people." I mention this as an illustration of the effect of what has been called rather scornfully his "political purpose." Time alone, of course, will show whether Anglo-Saxon civilization is at all amenable to the doctrines he inculcates. Verily there are vast gulfs between the ground he stands upon and that upon which we have been and are continually being taught to build our houses of life. But, all his "doctrines" apart, Brandes has produced several critical masterpieces that no student of literature can afford to disregard. He is certainly, it seems to me, one of the most inspiring, most definite and brilliant of living critics.

Comment on Current Books

Abyssinia Mr. Robert P. Skinner is one of the most energetic men in the American consular service. Stationed at Marseilles, his acute observation is by no means bounded by the limits of his immediate consular district, important as is that district. The ships which come into the port of Marseilles fly many flags—indeed, scarcely any of the world's ports shows a more varied assortment. The particular function of Marseilles has always been its connection with the Orient. From this port in every epoch travelers from Europe have set forth to Asia and Africa. Within the past few years a special interest has attached to African commerce. The vast continent is overwhelmingly occupied by colonizing powers, as we know, France and England having absorbed most of it, but leaving Germany, Belgium, and Portugal in the possession of regions more or less interesting and valuable. Two native States still enjoying marked prominence because of their independence and individuality are Morocco and Abyssinia. The latter has long been enviously regarded by certain Powers, but has remained ruggedly independent. A chief reason for this is, we suppose, ethnological—at all events, those who suspect the Abyssinian type of representing negro blood and negro qualities, physical and mental, would do well to read Mr. Skinner's excellent book. Racial differentiation must have led the inhabitants of the African highlands in all ages to be independent and self-sufficient in trade as well as in politics and religion. Mr. Skinner's attention was early attracted to the Abyssinian field as affording a further outlet for American commerce, and finally, three years ago, on his initiative, our Government sent an expedition to East Africa and appropriately put Mr. Skinner himself in charge. An interesting evidence of Abyssinian self-sufficiency is that, though the country represents but a small part of the ancient Ethiopian Empire, the Abyssinian court is still significantly known to the inhabitants of East Africa as the court of Ethiopia, or "The Court of the King of Kings." Most interesting of all to us is Mr. Skinner's account of the ancient Ethiopian Church, which upholds the monophysite doctrine, namely, the doctrine that Christ has but one nature, partly divine and partly human, in contradistinction to the doctrine that by the Incarnation two complete natures, the divine and the human, were united without confusion. Thus everything in Abyssinia seems unusual, indi-

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

vidual, and characteristic, as well may be when we realize that we have to do with a hoary civilization which drew its inspiration from Solomon, and for very many centuries has been cut off from the outside world; indeed, in its essential aspects, Abyssinian civilization to-day is the same as that which prevailed in Palestine two millenniums ago. (Abyssinia of To-Day. By Robert P. Skinner. Longmans, Green & Co., New York. $3.)

Cap'n Chadwick

This posthumously published book furnishes a vivid picture not only of its subject, Captain Chadwick, Marblehead skipper, shoemaker, and storekeeper, but incidentally of the antecedents and early environment of his son, John White Chadwick, who became one of the foremost of American Unitarian preachers and writers. Captain Chadwick was a man of heroic mold; this simple story of his life is good to read in pessimistic hours when the lament comes to mind that "wealth accumulates and men decay." At the tender age of seven he began his toilful industrial career; he early took to the sea, was for many years captain of a Marblehead schooner, and one of his proudest achievements was the bringing of his vessel and crew safely out of the Great September Gale of 1846; he was a man of marvelous memory, of remarkable physical power, and of sterling personal qualities. As a portrait of the rugged yet tender, courageous and faithful New Englander of the older days, who filled his humble station with a fine ethical ideal and with real greatness of soul, this little biography will be treasured not alone by those who revere its author's memory, but by the wider public who will find in it a sympathetic yet discriminating characterization of a life well worth telling about, but of a kind not often described outside of fiction. (Cap'n Chadwick. By John White Chadwick. True American Types Series. American Unitarian Association, Boston. 60c., net.)

The Decade Before the War

Few volumes in the "American Nation" serial history of the United States have proved so thoroughly satisfactory to us as has Professor Theodore Clarke Smith's study of the exceedingly difficult decade preceding the outbreak of the Civil War. It was a decade in which, as the historian must always recognize, the supreme fact was the final breakdown of the effort to solve the slavery problem by compromise. But this was by no means the only fact of the decade. Side by side with the developments in the struggle over slavery ran other currents—social, economic, and intellectual—that left an enduring impress on the life of the United States. Most historians have taken these currents into account, but usually, it must be said, they have laid such emphasis on the sectional controversy that their readers have failed to grasp firmly the real significance of the non-political movements and occurrences of the decade. Into this error Professor Smith does not fall. He pays due regard to the slavery issue, tracing its ramifications in the North, in the South, in Kansas, and at Washington, and unfolding the sequence of stirring events in a most lucid way. But he is equally careful to instruct the reader in those other important facts of the period—the industrial and commercial expansion due to the railway "mania;" the disastrous after effects of that same mania; the contrasting social and economic conditions in the North and South; the complications in the foreign relations of the United States; the wonderful literary activity of the decade, and the unrest that found vent in the spread of "isms," from spiritualism to the crusade for "woman's rights." All this stands clearly revealed, and in proper perspective, in his pages, the tone of which, moreover, is eminently praiseworthy. So that, although Professor Smith seems to have delved into original sources with less assiduity than some of his colaborers, the conscientious student cannot fail to derive from him assistance to the better understanding of conditions as they existed throughout the Union in the years just preceding the great war. (The American Nation. Vol. XVIII. Parties and Slavery. By Theodore Clarke Smith, Ph.D. Harper & Brothers, New York. $2, net.)

An Early American Document

With the publication of the "Court Book of the Virginia Company" the National Government places within the reach of every student of American history what has long been regarded as one of the most precious manuscript treasures in the United States. As is well known, it was the Virginia Company that planted the first successful English colony in America, and—what is not so well known—it was by this same Company that the seeds of self-government were first sown here. When in the passage of time King James the First determined to revoke the Company's charters and resume the government of Virginia for himself, the secretary of the Company, fearing the destruction of the official records, caused a transcript of them to be made. His fears were justified to the extent that the original documents have long ago disappeared; but his transcript, as fate would have it, was preserved to become the property of the United States. And this it is that has now

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

been put into printed form under the most careful editorial supervision and with faithful adherence to the quaint spelling and diction of the seventeenth-century makers of America. It does not tell the story of the Virginia Company from its beginnings in 1606—the records of the early years have gone no man knows where—but it does tell it from 1619 onwards, and from its pages the student will be able to gain for himself a clear idea of the motives and ideals of the Virginia "adventurers" and of the part they played in determining the future trend of government in America as well as in their own land. From the student's standpoint, too, the value of the present publication is increased by Miss Kingsbury's elaborate expository and critical introduction discussing the character and achievement of the Virginia Company and the various known sources for study of the Company's affairs. (The Records of the Virginia Company: The Court Book, 1619–1624. Edited by Susan Myra Kingsbury, A.M., Ph.D. Government Printing Office, Washington. $4 per set of two volumes.)

The Fairy Ring A new collection of the most readable fairy tales, by two editors, Kate Douglas Wiggin and Nora Archibald Smith, who are not only familiar with the literature of the subject, but—what is quite as important—are also familiar with the tastes of children and know the stories that specially appeal to them. The volume is supplied with a characteristically vivacious introduction and is very prettily made. (The Fairy Ring. Edited by Kate Douglas Wiggin and Nora Archibald Smith. McClure, Phillips & Co., New York.)

The Friendly Town A charming little volume of selections in prose and verse, prepared, as the subtitle tells the reader, "for the urbane," and compiled by Mr. E. V. Lucas, whose recent books, "A Wanderer in London" and "Listener's Lure," have proved him to be a writer of sentiment and quality. These selections, which have to do with friends, the table, music and painting, the courtly poets, the wise men, and kindred themes, show on almost every page the taste of the cultivated lover of good literature. (The Friendly Town: A Little Book for the Urbane. Compiled by E. V. Lucas. Henry Holt & Co., New York. $1.50.)

Lane's Arabian Nights A new edition in four volumes of convenient size of Lane's well-known translation, edited by Stanley Lane-Poole, with slight modifications. This edition reproduces the text of the edition of 1859 with its notes, to which brief additions have been made. Two stories not included in Lane's translation, on account of their wide popularity, are added to the tales in this form. (The Thousand and One Nights: The Arabian Nights. Vols. II. and III. Translated by Edward William Lane. Edited by Stanley Lane-Poole, M.A., Litt.D. The Macmillan Company, New York. $1, net, per vol.)

Literature and Life in School This title exactly describes the scope of Miss Colby's book, which is intended for teachers, and aims to show that literature should be made a vital part of school life—not merely in the formal instruction, but in many incidental ways and in a spontaneous rather than a conventional fashion. The book is very well worth reading, not merely by teachers, but by all who have an interest in the development of the child mind and in the advance of good taste and right standards in literary study. An appendix gives in condensed form suggestions for class and outside reading. (Literature and Life in School. By J. Rose Colby, Ph.D. Houghton, Mifflin & Co., Boston. $1, net.)

Looking Forward This is a conspicuous contribution to what may be called the literature of impractical reform. Not for one but for many vital problems in the contemporary life of the United States does Mr. Cirkel proffer a solution. In turn he takes up and with remarkable ease disposes of the issues raised by the growing power of corporations, by the railway companies, by the insurance revelations, by the relations between capital and labor, by the spread of the socialistic movement, and by the necessity of securing an "elastic currency." Always, however, it is only too evident that he has developed his suggestions without due regard to two fundamental questions—Will they, if given effect, bring about the results anticipated? and Can they be given effect? It is quite true that there is a good deal in his pages to stimulate thought. But this is far overbalanced by the visionary character of the author's principal proposals and by the extremism of many of his views. (Looking Forward. By August Cirkel. The Looking Forward Publishing Company, Chicago. $1.25.)

Modern English Literature A new and revised edition, enlarged, Mr. Gosse tells his readers, to receive for the first time a collection of the portraits of the principal writers discussed in it. The list of illustrations fills two pages, and the title of the book must be

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

translated in the largest possible terms; for under the title "Modern English Literature" the book endeavors to show the movement of that literature from the time of Langland—the age of romance and chivalry—to that of James Anthony Froude and of Dante Gabriel Rossetti. (Modern English Literature. By Edmund Gosse, M.A., LL.D. Frederick A. Stokes Company, New York. $2.50, net. Postage, 18 cents.)

Napoleon's Life in Elba

The story of Napoleon's ten months of exile in Elba has been told before, notably by his confidant Pons de l'Hérault, but there is ample room for a narrative such as has been written by M. Paul Gruyer, who brings together the wealth of information contained in scattered and forgotten sources, and presents it in an eminently readable form. Beginning with a vivid description of the Elba of to-day, and thus providing a realistic background for the events of 1814–15, he follows those events in chronological sequence and in full but never wearisome detail from the moment of Napoleon's arrival to the hour of his escape, bent on fresh conquests and the rehabilitation of his prestige. The point of view is to a surprising extent that of a participant in the once mighty Emperor's fallen fortunes—a point of view, we need hardly say, attained by the most painstaking study of the contemporary records. We see Napoleon alternating between hope and despair, we see him in his days of lethargy and in those other days of feverish excitement, passing from town to town, drilling his toy army, superintending public works, lording it over his tiny court. And always we are made to feel that he was in reality playing a stupendous part, lulling his enemies into misplaced confidence, and biding his time, if impatiently, against the moment when he could strike once more. Not, be it noted, that M. Gruyer is a Napoleonic idolater. He has too clear a perception of his hero's faults. But he sees his hero as a man, and, thus seeing him, presents him as we must believe he really was during those weary months of waiting on the rock-held island in the Mediterranean. (Napoleon, King of Elba. From the French of Paul Gruyer. J. B. Lippincott Company, Philadelphia. $3.50, net.)

New Edition of Murray's "Japan"

A good deal of new material will be found in this edition of the late Dr. Murray's well-known and exceedingly useful work on Japan. Mr. Albert White Vorse contributes supplementary chapters continuing the narrative history through the periods of the Chinese and Russian wars, and the Baron Kentaro Kaneko, who has been in confidential relations with the Government of his native land, undertakes to set forth for American and British readers the policies and ideals of modern Japan. Writing at considerable disadvantage, the outcome of the war with Russia being still uncertain when he was penning his lines, he is nevertheless really informing, and his statements may be accepted with few reservations. He scouts the idea that the nations of the West are in danger of a "Yellow Peril," depicts Japan as the Oriental champion of the Anglo-Saxon civilization, insists that her national policy is based on truly liberal principles, and asserts that in her international dealings she will be found no less liberal. Of Mr. Vorse's contribution it need only be said that the author fully appreciates the importance of the great wars of 1894–95 and 1904–5 as establishing Japan's place in the family of nations, and that if his presentation of the subject matter hardly attains the standard set by Dr. Murray, it has the merit of being compact and lucid. (Japan. By David Murray, Ph.D., LL.D. G. P. Putnam's Sons, New York. $1.50, net.)

Pardonable Indiscretions

Italy and its wonderful climate have always contributed to indiscretions. No one can fall under the spell of that country and be quite the same impassive, unresponsive human being who gets along fairly well in America or England. The physical, mental, and social atmosphere of Italy contributes to expansiveness. We see this in the writers who have described Italian scenery and structures and statues and pictures; they have used more glowing language than their usual custom—to take some names at random, Gautier, Dumas, Taine, Bourget, among Frenchmen, and Ruskin, Carmichael, Maurice Hewlett, and Arthur Symons among Englishmen. If this is true as to nature and art, it is certainly true as to society. Writers on that subject are apt to describe more than might be expected as to the Italians of distinguished rank whom they may meet. In her delightful "Roma Beata" Mrs. Maud Howe Elliott gave us a good example of what might be termed high-class and worth-while gossip. In her just published volume, Tryphosa Bates Batcheller excels Mrs. Elliott in certain charming indiscretions and in naïve self-revelations; but the personal tone is so strenuously evident throughout that it becomes wearisome. The book is ingenuously written. The interest of the author is apparently in herself first of all, secondly in the exalted personages whom she has been able to meet, and only thirdly in the grand old

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

nation with its historic associations and its marvelous evidences of art on every hand. Nevertheless, to those who would gain some gossiping knowledge of Italian society and do not mind occasional misstatements, such a book has undoubted merit, and to its readers any emotional egoisms and indiscretions may seem pardonable. (Glimpses of Italian Court Life. By Tryphosa Bates Batcheller. Doubleday, Page & Co., New York. $4.80.)

Pocahontas Again Mr. Boyd Smith's "Story of Pocahontas and Captain John Smith" should have prominent place among picture books of the year. As a bit of decoration in page and print and illustration and cover the book seems unique. Its text is apparently historically correct. The story is told vividly and reinforced emphatically by the three-color process pictures. The publication has special timeliness, for the celebration is not far distant of the three hundredth anniversary of the settlement of Jamestown. (The Story of Pocahontas and Captain John Smith. Told and Pictured by E. Boyd Smith. Houghton, Mifflin & Co., Boston. $2.50, net.)

The Political History of England The period allotted to Professor Oman in the Hunt-Poole "Political History of England" is one that has been pretty generally neglected by historians, probably because of the inaccessibility of much of the material for its study. But it is a period of first-rate importance, covering as it does the warring fortunes of the Houses of Lancaster and York and the rise of Parliament to a pre-eminence from which it was to be only temporarily dislodged by the absolutism of the Tudors. It is, therefore, a pleasure to find that Professor Oman has explored it with a thoroughness in no way inferior to that achieved by any of his fellow-contributors to this co-operative history; and that he has surpassed most of them in point of readability. Especially is this latter feature of his work conspicuous in his handling of the French wars and the several insurrections—notably the great rebellion of 1381, the rebellion led by Wat Tyler and John Ball—that disturbed the peace of the realm from the early years of Richard II. to the closing years of Richard III. He is less fortunate in his treatment of some of the leading historic personages of the period—for example, Henry V. and Warwick—who seem very remote indeed in his interpretation. But the general result of his labors must be to stimulate a greater interest in this transition era in the history of England, as well as to increase the student's knowledge of it. And, as always in the several volumes of this work, a comprehensive bibliography is included to facilitate independent research. (The Political History of England. Vol. IV., 1377–1485. By C. Oman, M.A. Longmans, Green & Co., New York. $2.60, net.)

Primitive Christianity In this revised and enlarged edition a veteran theologian has availed himself of the latest fruits of learned research. The present volume, after a chapter on the first Christian community, is occupied with the Apostle Paul, his writings, and his theology. Paul's theology may be represented by the figure (not used by Dr. Pfleiderer) of an ellipse, whose two foci are his doctrine of atonement, in which Hebrew thought predominates, and his doctrine of the Spirit, more cognate with Greek thought. Seneca, his Stoic contemporary, conceived of a "holy spirit," given from above to good men. "Paul's ethic," says Pfleiderer, "is an autonomous idealism, nearly related to that of the Stoics, but on a more religious foundation." A central point in his theology is given in his saying, "The Lord is the Spirit, and where the Spirit of the Lord is, there is liberty" (2 Corinthians iii. 17). This identification of the principle of religious enthusiasm—the Spirit—with the historical personality of the Lord Christ "satisfied equally," says Pfleiderer, "the two needs of that age, its mystical longing for revelation and self-surrender, and its effort after a National ethical ideal," a problem which has exercised the best thinkers of the Gentile world. In his conception of the self-incarnating divine principle as the Spirit, which he identifies variously both with God and with Christ, Paul is more akin to the modern mind than John in his conception of it as the Logos. Professor Pfleiderer is not *persona grata* to disciples of the old orthodoxy. He does not conceive of Christianity as miraculous, but "as the necessary outcome of the development of the religious spirit of our race." In this view, he contends, is to be found "the most solid and imposing Apology for Christianity which it is possible to conceive." (Primitive Christianity. Vol. I. By Otto Pfleiderer, D.D. Translated by W. Montgomery, B.D. Edited by Rev. W. D. Morrison, LL.D. G. P. Putnam's Sons, New York. $3.50.)

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Letters to The Outlook

QUEEN MARY'S PRAYER

My attention was recently called to an article in The Outlook giving the Latin verses written in the Prayer-Book of Mary Queen of Scots, and generally attributed to her; together with a very admirable metrical translation signed "J. C. Crowell."

The translator remarks, in reference to the original, that in no edition of Latin hymns, ancient or modern, has he been able to find another metrical version in English.

It may interest Mr. Crowell, and your readers, to mention that this prayer was most gracefully and pathetically expressed in English verse by Arthur Cleveland Coxe, who later became Bishop of Western New York. This version was among his earlier poems, and is included, if I remember aright—though I have not a copy of that book at hand—in his "Christian Ballads." It is entitled "The Lament of Mary Queen of Scots," and is as follows:

"O Blessed Redeemer, I've trusted in Thee.
O Saviour, my Jesu, now liberate me!
In horrible prison
And gloom have arisen
My sighs, O my Jesu, incessant to Thee.
But O, on my sorrow
Hath brightened no morrow,
Yet hear me, my Jesu, and liberate me!

O Blessed Redeemer, I've trusted in Thee!
And still will I trust Thee to liberate me.
And so, while I languish,
I cry in my anguish,
Adoring, imploring, and bending the knee.
In sorrow and tremor,
O Blessed Redeemer,
Smile on me from Heaven and liberate me!"

WILLIAM J. SEABURY.

New York City.

THE GENTLE ART OF KILLING FISH

I have been surprised and disappointed that Mr. McFarland's vigorous protest against fishing for "sport" has not aroused more discussion. This protest has a significance far beyond the particular phase of nature-attitude that he discusses. In the original article, and in the one reply to it, much is made of the question as to whether the fish does or does not suffer in the protracted process of killing; but it seems to me that the real question is a human one, and that it is to be answered by personal feeling rather than by argument. Every one has a right to his personal feeling, and therefore I had hoped for a somewhat full expression, as giving us some clue to current opinion in this time of awakened nature sympathy.

Two features of killing for sport are to be distinguished: (1) Is this sport worthy a man and worth the while? (2) What relation has it to the ethics of fair play? These questions go deeper than mere sentimental sympathy with dumb animals that we assume to be suffering. The question of fair play seems usually to be overlooked. The hunter or fisherman has every advantage of knowledge and invention; he usually attacks a defenseless, unsuspecting, and harmless creature; he ordinarily exposes himself to no danger or risk. He employs every means of stealth and has every vantage of long-range weapons and of position. It is said that the hunter matches his skill against the animal's cunning; but the animal is usually unaware of the game until too late.

I have no desire to pass judgment, nor even to express a general opinion; I wish only to state my own feeling, hoping that others may do likewise: the books and periodicals that make much of killing for sport are distasteful, although I am not wholly out of sympathy with hunting and fishing. Emerson's attitude appeals to me:

"He goes to the river-side—
Not hook nor line hath he;
He stands in the meadows wide—
Nor gun nor scythe to see."

Ithaca, New York. L. H. BAILEY.

THE INQUISITION: AN INTERPRETATION

Will you allow me to suggest two brief lines of thought apropos of the short review of Dr. Lea's "Spanish Inquisition" in your number of November 10?

1. All scholars of whose books I have any knowledge hold that the Inquisition in Spain was never a purely religious institution. Some authors hold that it was a mixed tribunal—partly political and legal, and partly religious. Others hold that it was purely and exclusively a civil institution. In these last months the History Professor at our University here has been lecturing on the bibliography of this question, and the amount of the literature on the subject is enormous. I have not been able to look into all the books personally, but, so far as I know, not one of those scholars, of any reputation, has ever considered the Inquisition to be purely a Church court. If the historical student can regard the Inquisition, not from a religious, but from a legal and political point of view, he will not be so liable to break out into

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

denunciations which do no one any good, and but perpetuate historical mistakes.

2. The ordinary run of readers know very little about the mediæval conceptions of law, and therefore they judge the Inquisition from the point of view of the Church instead of from that of the State. The law of the Middle Ages considered the Church as that power, above the State, which lent to the State its claim on man's obedience and loyalty. The old simile was that of sun and moon. The State was the moon, which shone with the reflected light of the Church, the sun. All civil rights were thus bound up with membership in the Church. Only as a member of her higher order did the individual have any civil rights at all. So soon as he cut himself off from the Church by unbelief he lost immediately all his civil rights. He was an utter outcast. Whether this was a just conception or not is beside the question. But such was the teaching of all the great judges and legal experts of the time. Thus the heretic, without civil rights, was also a traitor to the State. He had struck at that source from which the State derived all its power. And as such he was a public menace. But, having forfeited his civil rights, he could be proceeded against summarily, and it was considered rather merciful of the State to allow him any trial at all. Hence in the Inquisition courts (which were predominantly civil, not religious) the main point was to prove the accused's heresy. If that were proved, the rest was simple. The court could proceed against him as a man outside the law, who was endeavoring to overturn the very foundations of society. He was the "Anarchist" of his age. If he had held any civil or ecclesiastical position, he was publicly degraded, to show to a people, who had to be taught by symbolical acts, that he had forfeited all rights which his position had conferred upon him. It was like the modern ceremony of military degradation of an officer who has sold information to the enemy. The officer's sword is broken, his insignia, even the buttons of his uniform, stripped away. He is an outcast, and, before martial law, has not rights at all any more.

Of course as this old mediæval conception of the relation of Church and State fell away there followed a period of clouded legal conceptions, from which the idea of the modern State only gradually emerged. But that was long after the Spanish Inquisition had passed out of its powerful position.

For a clear statement of these legal facts I can recommend your readers to Prince Hohenlohe's Memoirs, which have made such a sensation in political Germany in these last weeks. In the first volume, dealing with the Prince's activity as Bavarian Prime Minister, the mediæval and the modern conception of the State are very clearly illustrated in the political differences between the liberal and ultramontane parties in Bavaria and Austria. Also the Prince's struggle against the Vatican Council and the letters from his brother, Cardinal Hohenlohe, who opposed the Infallibility decision, give very helpful side-lights on the whole question.

If one can consider the painful story of the Spanish Inquisition from these two suggested points of view, one will be spared the hopeless endeavor to apologize, if one is a Catholic; and if one is a Protestant, there will be less ground for galvanizing into life the old spook of Roman Catholic intolerance and cruelty. I quite understand, of course, that the vast majority of The Outlook's readers are Protestants, and that a Catholic must be willing to accept many unintentional misrepresentations of those historical facts which have been the war-clubs with which Protestantism has belabored Catholicism for centuries. But none the less I think that both sides ought to seek out those points of view which will enable them to judge their opponents with the widest justice, for the sake of the common pride in our European civilization.

JOHN OLIVER.

Innsbruck, Austria.

HAS MAN A SOUL?

Your comment, "Have We Souls?" on Dr. Thomson's book in The Outlook for December 15 interested me greatly. If it be not impertinent, however, I should like to ask if the burden of proof does not rest with the materialist who asserts that a *thing*, brain, produces a *process*, thought, as a *thing*, liver, secretes a *thing*, bile. Is not the analogy false?

But, what is more important, the fact of our consciousness is the most certain knowledge we have. It is here that Des Cartes began his philosophy, and others later have shown that all other knowledge depends upon a process of deduction and stands or falls with the validity or invalidity of thought. But we have every reason to believe that even an idiot knows he is, for we are often conscious when irrational. How then shall one presume to say that this greatest certainty is the product of that which by the laws of thought may be proved an uncertainty? If we are to reason, it must be by the laws of thought. The materialist does not even know there is a brain by any other means.

J. C. NICHOLSON.

PRODUCED BY UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED